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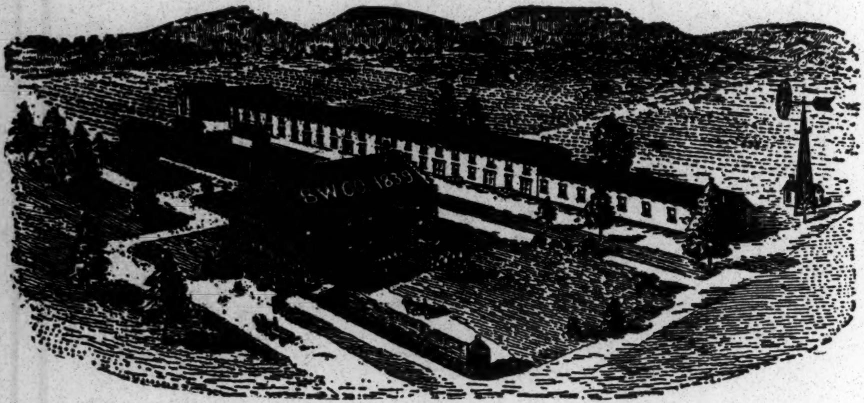

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THE

ECCLESIASTICAL REVIEW

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A RETREATANT JOTS IT DOWN.

HOW sweetly the memory of the Martyrs rests upon the banks of the Mohawk! For one who has never been abroad and whose knowledge of shrines had been solely of the synthetic sort, it is a moving experience to sojourn on the site of martyrdom, where men now canonized by the Church labored and suffered for the Faith, and where Tekakwitha cached her holiness from savage eyes. One is deeply grateful that the Jesuit Fathers have now made it possible for groups of priests to make a retreat at Auriesville. A wing of the fine new tertianship building has been devoted to their accommodation, having an experienced retreat master with a *copia confessorum.*

Any priest in good standing who comes of his own accord and with a mind to observe the schedule faithfully is cordially welcome to join any of the dozen or so group retreats that are held from Eastertide to Advent. He will find a bright comfortable room awaiting him, a goodly table, and a halcyon quiet to calm his jangling senses and compose his soul for prayer. He will also find, as our group found to a man, that just to amble over the hallowed sites, with pleasant vistas of the Mohawk valley all about him, is a tonic for his soul. If he comes by the afternoon train from Grand Central he will probably meet most of his group on the platform at Albany, giving shank's mare a workout before the train continues on to Amsterdam where cars from the retreat house will meet them. He may strike up a conversation with some of his fellow retreatants then and there; some eight days later they will pace the same platform together with a deepened fellow feeling, for they will be classmates from the school of the Spiritual Exercises.

The Spiritual Exercises of Saint Ignatius have been lavishly praised by various Sovereign Pontiffs, and even non-Catholic thinkers have paid them warm homage; yet they seem to afford another instance of the saying that *virtus laudatur et alget.* The Exercises can be a steep and arduous climb for the soul, and the generality of mankind find high altitudes taxing on the heart. None realized this more than their author himself, for he seems to have been mighty choice about whom he took under his tutelage. He admitted no one to the inner court of the Exercises—whose threshold is the stirring meditation on the Call of Christ—unless he seemed the big-hearted, enterprising sort. St. Ignatius did not believe in universal conscription into the ranks of higher spirituality. He first tested the mettle of a prospective disciple as Christ did with His " leave all." His latterday sons cannot be as brusque of course about taking a man's measure, for Emily Post has since emasculated our manners. No one will ever be sent away from the Sacred Heart Retreat House for the especial reasons that would have made a bouncer of St. Ignatius.

The group retreat at Auriesville is the Long Retreat in miniature. But the scaling down applies only to the time taken—eight days being all that the average priest can give. There is no scaling down of the Exercises themselves. The authentic plan, structure and lofty aims are there—as they are not there in some retreats which go under the name of the Exercises, with even a Jesuit director; but which for the reason of inadequate time or untoward conditions are merely a silhouette of the original. After an Auriesville retreat a man may not have a thorough grasp of the Exercises; but if he has applied himself diligently he will know pretty much what they are all about and have undergone a more or less transforming experience.

It has been crossly remarked that the Exercises " rationalize " too much. One wishes that this complaint had been handled by that jovial wrecker of cardboard assumptions, the late Mr. Chesterton. I don't suppose that Newman has ever been taken for the type and pattern of a rationalist; yet Chesterton says somewhere that Newman out-rationalized the rationalists; meaning doubtless that he beat the rationalists at what purported to be their own game—namely, close, hard, dispassionate reasoning. Nor would the Gospel be regarded as " rationalizing; " yet Chesterton was charmed by the willingness of Christ to reason with the common man, instead of as nowadays ramming slogans down his throat or deviously playing on his emotions. So often in the Gospel Jesus is at pains to detail the premises of His moral doctrine; to make His obeisance to the sovereignty of reason in the learning process, seeking from men only a *rationabile obsequium;* to lay the facts before his hearers in all candor and let them draw their own conclusions—a practice that has sometimes been thought necessary for the health of a democracy.

Usually Christ does this in the form of a simple *a fortiori* argument: See how much solicitude the Father shows for the fleeting things of His creation, clothing the lily like a bride and noting the fall of every sparrow; how much more solicitude must He have for His everlasting children;—or See how much care we have for the flesh which is mortal; how much more care we should have for the soul which is immortal;—and so on throughout the Gospel. Jesus did not contemn the intelligence of the multitude as do so many modern messiahs, judging from the ruthless way they ration it. It was to be expected that such an ardent disciple of Christ as St. Ignatius would lean to the same method in his own preaching. But he is far from trying to " shoot round corners " or " quarry granite with a razor," from seeking to convert the heart with syllogisms, as is readily apparent from the great use he makes of the imagination.

I suppose the part of the Exercises which most lends itself to an impression of their relying too much on cold reasoning is the first consideration of all—the opening meditation on the sovereign purpose of human life and the corresponding use we should make of creatures; and I can understand how this meditation might at first have a chilling effect. A man goes on retreat in a lather of zeal to houseclean his spiritual life. He expects to seize a broom and start the dust flying at once; to hang the carpet of his conscience on a line and have the retreat master beat it with thumping sermons on salvation, sin, death, judgment and hell, with perhaps a passing glance at the mercy of God lest some overwrought retreatant throw himself into the incinerator. He looks in a word for some " old style religion."

Instead a mild-looking Jesuit mounts the rostrum with a notebook and a Bulova, but no carpet-beater, and starts discoursing in a vein of pure reasoning. " Can't a Jesuit ever take the short guileless approach—just for this once, before the zeal for housecleaning leaves me?

The Bird of (Grace) has but a little way
To flutter—and the Bird is on the Wing."

This, I humbly submit, is to miss the whole force of that opening consideration. Ignatius had been a soldier, not a street fighter who proceeds in forthright fashion to crack skulls. He recognizes the task in hand quite as well at least as the retreatant: to dispose of sin or any strong affection thereto; thoroughly to clear the ground that Christ may occupy it. But he proceeds, as a soldier might be expected, to employ a bit of strategy. He sets out quietly to encircle the enemy, working round to the rear and cutting his line of communication and supply—namely, the inordinate use of creatures. Only then does he deliver a smashing frontal attack by way of annihilating the surrounded foe, through a series of meditations on the heinousness of sin as shown in its consequences for the fallen Angels, for Adam and Eve, for a soul that is possibly in Hell because of one mortal sin, and so on. Surely no military conqueror ever devised a finer piece of strategy!

St. Ignatius displays a superb sense of timing in launching those momentous considerations of the Exercises known as the Call of Christ, the Two Standards, the Three Pairs of Men spiritually embarrassed by their wealth (which is inconceivable now under the income tax and what not), and the Three Degrees of Humility. The Call of Christ, for instance, is perfectly timed. Ignatius chooses the psychological moment to begin his great campaign against the retreatant's mediocre standards and self-complacency. The penitential exercises of the First Week (as it is called) are ended, topped off by your retreat confession. You are standing around with nothing in particular on your mind; indeed with a sense of having a lot off your mind; in a high expansive mood. Just then a recruiting sergeant (the retreat master) sidles up to you and casually mentions something about a Leader who is recruiting a following.

You know—he says—the world today is electric with patriotism and devotion to personal leadership. Look at those German lads, striking from the clouds like bolts of lightning or leaping from airplanes as they disdainfully laugh at death; and those R.A.F. lads, smudging the stars with monoxide to save " this precious stone set in the silver sea, this blessed plot, this England." Surely you don't want to be out of the swim, with a soul so dead as never to have said: My Leader! But this Leader —he goes on to say—is the most *genuine* Person the world has ever known. Eloquent? Why, He makes the best efforts of a Churchill seem like the drooling of a bumpkin. He has everything: magnetic Personality, commanding stature, warm camaraderie, the common touch, immense power in reserve, unerring judgment, a cause so just and righteous that no one has ever been able to find an honest flaw in it, and the habit of victory. Yet strangely enough He is hard-pressed for a following. There is a train out on the Central tonight, but you can scarcely be in that much of a hurry. Why not tarry a few days and look the situation over? Thus the recruiting sergeant.

Well, you are an American, which means a " jiner." You will try anything once. The very naivetè and grandioseness of the plan, as it were, touch a responsive chord in your American heart. It will probably mean a dashing uniform, brass bands, parades, a few skirmishes—then bonus checks for the rest of your life. So you sign up; and the next thing you know you are stuck away in a hill-town called Nazareth, hunched over in a poky kitchen peeling spuds for the Blessed Mother. (You are not surprised at finding them there when you think of all the Irish hearts that have hovered about the place this many a day.) You wryly recall having heard an old Jesuit lay-brother waggishly translate A.M.D.G. to mean "Another Mother's Darling Gone."

" How can people live in a burg like this without stifling? " you muse audibly.

" *We* manage," says Mary simply, and you resolve not to stick your chin out again.

You have begun the *intimate* study of the life of Christ—the heart and soul of the Exercises—with that gallant prayer which Ignatius places on your lips: to know Christ more intimately, love Him more ardently, and follow Him more closely. Ignatius is now calling for a large-scale use of your imagination. He wants nothing short of an " intimate," and therefore a close and, as it were, first-hand study of Christ; as if you had been sent out from the Capharnaum Chronicle to cover the personal life and public progress of this strange Nazarene Who is setting the countryside by the ears. Memory supplies the props and script; Imagination graphically sets the stage; Intellect invests the scene with meaning; and out in the darkened theatre Will sits waiting to be stirred.

It has been thought by some that the Ignatian method of prayerful study of the life of Christ makes exceeding demands upon the imagination; that it would require the florid fancy of a Shakespeare, the keen inward eye of a Wordsworth, not to say the bounteous invention of a Dickens. Since there is no evidence from his writings that Ignatius himself possessed such an exuberant imagination, we must assume that he was not exacting it from others. The original text of the Exercises, as exemplified in the Elder Mullan translation, is a plain blunt statement of the author's intentions which is bare of any literary embellishment and reads like a text book on tactics or logistics at West Point.

The mischievous notion that Ignatian prayer calls for an especially strong imagination may have come of watching highly resourceful directors conduct the Exercises. In the hands of an O'Rourke and Corbett—to instance two eminently successful givers of the Exercises in popular form—the cold raw-boned text takes on a warm life and ruddy plumpness. Father John O'Rourke's points on the life of Christ were a memorable experience. He supplied a continuity that knit together the fragments of the Gospel story, making it seem that you were seated by a loudspeaker and hearing an adroit commentator broadcast some important event. His descriptions of the Holy Land were as charming as a Burton Holmes travelogue. After twenty years one still smacks one's memory over the deep flavor of his words. He could stay the fitful thought of youth and make Christ tower in the young imagination. The O'Rourke method is desirable and even necessary in giving retreats to lay persons or young seminarians; but is it necessary for the sort who go out of their way to make a retreat at Auriesville? Our group were all mature priests who possessed much experience of life and had observed it thoughtfully from the vantage of the priesthood for now a considerable time. Shouldn't such persons be brought to grapple as nearly as possible with the bare Ignatian text, and to base their meditations on the actual wording of the Gospel? Our director seemed to think so.

It must be remembered that the Exercises are more than just an ordinary retreat. They are a map of life, a plan of action, a storehouse of wise direction for whatever contingencies and crises the future may hold. I take it that Ignatius would not have bothered to give the Exercises at all if he did not believe that henceforth they would be part and parcel of the retreatant's daily life. He is installing an apparatus of high Christian living; and of course he tests it out then and there; but he does not expect to have it thrown down the stairs after him as he leaves the premises—when the formal retreat concludes. This is especially true of the method of mental prayer which he inaugurates.

From this standpoint the O'Rourke method has a disadvantage that can prove serious, for it builds you up to an awful let-down. It is the evening after retreat; the post-retreatant is back home at his desk with a mind to prepare points for the following day's meditation. He opens let us say Father Maas' harmony of the Gospels at whatever part he happens to fancy at the time. At once the let-down. Can this bleak text be the same that the retreat master used? But where are the luxuriant suggestions, the spouting unction, the Burton Holmes travelogue, the radio continuity, the warm pulsing facsimile of life? They are not there of course. Nor are they there for the retreat master himself, wherever he may be, making his points for the morrow.

Given the most eloquent retreat master in the world—when he kneels down at his priedieu of a dark and chilly morning to make his daily meditation, we may be sure there are precious little fluency and embellishment to his thoughts. When John Keats actually dipped into Chapman's translation of Homer for the first time, he probably said to himself something like " Zounds! This isn't half bad." It was only later, perhaps as he purred at the end of a panatella after a hearty meal, that he spun those fine phrases about " deep-browed Homer," " realms of gold," and himself like " stout Cortez " (Balboa by latest accounts) discovering the Pacific. We should not hope to meditate as retreat masters *talk,* but as they themselves meditate from day to day—and this would never win them a prize for literature. At Auriesville there is no building up to a let-down.

To say, however, that Auriesville is content with a plainer enunciation of the Exercises is not to say that a vigorous effort of the imagination in mental prayer is not recommended there. But the retreatant is expected to exercise his *own* imagination instead of just lounging back and enjoying the director's coruscations. And why shouldn't the imagination be given an important part in prayer? It is one of the lordly faculties of our nature and an integral factor of human thought; and besides it can be the peskiest of all our conscious faculties.

There is a sense in which it can be said that Christ came to earth to convert the imagination. There had already been enough revealed to grip the intellect and guide the will. But the poor imagination wanted a picture of God. " What is He really like in Person? " it kept asking. With the imagination thus left out in the cold, it must have been difficult to pray in those times. This is probably why Old Testament prayer abounds in poetic imagery. It was needed to keep the imagination quietly engaged at home while intellect and will went up to the temple of abstraction to pray. For the imagination had no picture of God, and was discouraged from forming one lest it make to itself an idol of clay. Nor was this the worst of it, for intellect and will (especially will) were used to leaning on the imagination, and were sorely at a loss when it was not along.

Then Jesus was born, as if in answer to the bleatings of our imaginations that found religion so abstract and cold, and for thirty-three years He kept heaping up adorable pictures of God —God in swaddling clothes and cradled in a manger, God in flight from murderous tyranny, God asking boyish questions, God walking down a village street, God present at a wedding-feast and smiling a blessing on the bliss of young love, God bending over the sick-bed, God asking for a drink of water, God tired and asleep, God weeping, God dying—God in a thousand postures, and all of them enchantingly human. At long last the imagination had come into its own; it had its picture of God. Now it could link arms with intellect and will, and those three devoted companions together could saunter up to the temple to pray.

Several years back there was a play of Maxwell Anderson's called the *Star Wagon.* It dealt with a married couple whose bond had long since lost its lustre. There was pettiness and bickering galore. They felt that if they had their courting to do over again they would certainly choose otherwise. By one of those neat coincidences reserved to fiction, the husband, who was an inventive genius of sorts, hit on a contraption which he called a Star Wagon. It was designed to modify the stark fixation of human events and enable persons to retrace their steps and test out the soundness of those *might-have-beens* that haunt their day-dreams. The querulous couple eagerly availed themselves of it to go back and marry over again in cold blood: he an ambitious woman who lashed him on to wealth and abysmal woe, and she a creature that no smart cat would drag in.

The last act found them back in the actual present, their understandings deepened by their supererogatory experience. Thanks to the Star Wagon they had recovered the lost savor of their marriage; and as the final curtain fell they had every appearance of meaning to preserve it. I should not like to suggest that Mr. Anderson lifted an idea from the Exercises without acknowledgment; but there is a mighty suspicious likeness between his Star Wagon and the Ignatian use of the Imagination. Indeed, by what we will charitably regard as pure coincidence, they are the same thing; for by way of a parable he was simply telling the audience to use their imaginations to recover the lost enthusiasms of their youth; just as Ignatius would have us go back and, by living in spirit through the scenes of the Gospel, recover the deeper relish and meaning of our Christian faith and priesthood.

Throughout the Exercises St. Ignatius displays a profound grasp of human psychology, such as to rank him with the author of the Imitation, with the Newman of Plain and Parochial Sermons and with Shakespeare. A striking instance is his famous meditation on the Two Standards. Once as a lad I heard this meditation propounded and thought it just a curious throwback to the First Week, imagining its theme to be " Satan will get you into mortal sin if you don't watch out." Perhaps I was misled by the opening picture of Satan enthroned among his minions, the hideous epitome of sin, snorting brimstone from bulging nostrils, while he coaches his goon squads (as I thought) how to strong-arm souls from their perch in sanctifying grace. To take such a grossly mistaken meaning from the Two Standards is to miss the whole beauty of it. Ignatius is no longer concerned with the set-ups for Satan, the recidivi, but with how Satan bamboozles the elect and sabotages the noblest efforts or vitiates the finest zeal.

He portrays Satan as the all-time master of the plausible—and it is plausible, quite as much as the palpably sinful, which blights the fruition of Christ's grace: heretics with their plausible distortions of Scripture; non-Catholics and their plausible case against the Church or its Popes and clergy; married persons for plausible reasons ignoring the solemn teaching of *Casti Connubii;* Catholics disesteeming the life of the Trappist, Carmelite, or Poor Clare for plausible reasons, etc. It is not depravity so much as ungenerosity which prevents the fuller realization of Christ's kingdom on earth—if we were a depraved lot, He would hardly have bothered to preach the Beatitudes; and when did a man ever lack a plausible reason for being ungenerous—as for instance the common exaggeration of the sound enough moral principle that " charity begins at home " ? Monsignor Kerby probably had something like this in mind when he said once that if you live by the Imitation you will save your soul, but if by casuistry, you will lose it. There is scarcely a page of the Imitation which does not give the hot-foot to our bland plausibility.

The Two Standards also sheds some light on a mystery that was never more prevalent than in our own day, when the force of the Protestant heresy is well nigh spent, and the issue for persons of any perception should now be clearly joined between Catholicism and paganism or downright godlessness. It is the mystery why men of probity, candor and breadth of spirit, whose lives are rich in the natural virtues, should apparently feel no attraction to the Catholic Church; or if they do admire the Church, say as a humanizing and civilizing force in the world, why they should have no apparent impulse to enter. This thought struck me forcibly on an occasion when with several priests I had the pleasure of a visit with the president of one of our great secular universities. He evinced the liveliest regard for our cloth, spoke affectionately of the late Holy Father whose inscribed picture hangs in his library, mentioned with an air of pride that a letter from the then Cardinal Pacelli lay at the moment on his desk; and of course his deep admiration for the Church almost goes without saying. Yet he shows no sign of ever becoming a Catholic.

Assuming as we must that Christ wants everyone to be saved in and through His Church, enjoying the fullness of His teaching and the abounding grace of His Sacraments, we cannot but wonder what sort of obex to grace it is that keeps so many good people out of the Church. It is surely nothing base or sordid. Clearly Satan can quote Scripture, can meet the noble and high-minded on their own level and discourse their idiom better than themselves. No wonder that St. Ignatius prods us to seek the grace of being deGaussed against the magnetic sophistries of Satan, when he dons the guise of the stern Puritan, the high-minded liberal, the apostle of culture, the flaming zealot for social reform, the purger of God's temple, the reformer of ecclesiastical abuses, and so forth. At such times, but for the grace of God, his disingenuous pleading can be irresistible. In the history of the Church there have been men of genius and high virtue that have become its victims.

It is curious how a meditation like the Two Standards, with its graphic emphasis on Satan's role in human affairs, can have an archaic look to us moderns. We have come to speak a psychological jargon which seems to cover all the vagaries of human conduct. We have fairly lost sight of Satan's interest in us, which is doubtless right down his alley, since he is first and last a " plainclothes man." Nearly every deviation from Christian rectitude, prudence and wisdom is diagnosed as in some measure psychopathic, and perhaps in our confessional work we are too ready to yield to the psychiatrist. We glibly talk of split personality, tics, fixed ideas or missing hormones, and call problem persons " screwballs." It seems seldom to occur to us to wonder whether Satan might have a direct hand in their behavior. They are cases for the psychoanalyst, we feel, and not for the discerner of spirits.

The result has been to blunt our indignation with even the gravest departures from the moral code. Sin is losing its malice and therefore its opprobrium, for it were as foolish to censure a man for curvature of the character as for curvature of the spine. This probably accounts for our failure to be properly awed and terrified by the Vatican's expose of the monstrous cruelties inflicted on the Poles by their latest conqueror. As we laid down the report we probably said: " There's *sadism* for you."

But Mr. Walter Lippmann will not be fobbed off with such jargon. In his Herald Tribune column of October 30th, 1941, entitled " Ice-cold Evil," he writes: " Hitler is no fool; he is in fact a man of *satanic genius* in his understanding of the power of evil in human nature, and in his capacity to deceive ordinary civilized men." (italics mine) Has Lippmann been up to Auriesville and made the Exercises? He continues: " The modern skeptical world has been taught for some two hundred years a conception of human nature in which *the reality of evil, so well known to the ages of faith, has been discounted.* Almost all of us grew up in an environment of such easy optimism that we can scarcely know what is meant, though our ancestors knew it well, by the *satanic will.* We shall have to recover this *forgotten but essential truth*—along with so many others that we lost when, thinking we were enlightened and advanced, we were merely shallow and blind. For we are confronted with absolute realities such as we never supposed existed." (italics mine) There is a sign of the times or something: Walter Lippmann in a secular paper giving his readers points on the Two Standards, and doing a swell job of it.

There was a moment towards the end of our retreat when the director seemed suddenly to take a lyric leap—something we were not prepared for amid the realism and down-to-earth, virile piety of the Exercises. He was discoursing on the Three Degrees of Humility, making of it a Jacob's ladder which indeed reached to the beatified holiness of Heaven. Gasping for breath though we were, and wondering when he was going to hand out the oxygen masks, he kept hiking us up and up—*modo speculativo* of course—until finally he asked us to pray for the grace freely to choose hardship and humiliations in order to plant our feet squarely in the footsteps of our Leader, Christ. It sounded rather unreal and of course implausible. But on further reflection we must all have allowed the wisdom of his proposing the utmost in holiness as a goal; just as Christ, when addressing a motley crowd such as daily surges through Times Square, told them that the Father would have them all to be saints—and the

Gospel does not record that there was a trace of irony in His tone.

We somehow overlook the calibre of the audience to whom Christ addressed the Beatitudes. He was not conducting the annual retreat in a Visitation convent. His hearers were a dingy lot—even though they would not have merited the scorn that Francis Thompson might have poured upon them: " of all man's clotted clay the dingiest clot." But there *was* a deal of clay in their makeup. Indeed there was a frightful amount of it in the ushers themselves on that occasion—the Lord's own hand-picked disciples. Yet He does not hesitate to preach the austerest and most exalted doctrine, telling the crowd to " rejoice and exult when men persecute you for my sake; " to have their " justice exceed that of the Scribes and Pharisees; " to pluck an occasion of sin from their lives though it be as precious as their right eye; to turn the other cheek; to love their enemies and do good to such as hate them; to shroud their almsgiving in secrecy; to give to God an undivided service; not to be " anxious for your life; " to with-hold judging the neighbor; to " enter by the narrow gate " etc.

A cynical observer might have asked: " Why does He waste His breath preaching such high doctrine to those bohunks? " Precisely, it would seem, because they *were* " bohunks." He wanted to hitch their wagons to the stars, since ordinarily it is only a star that can budge the human wagon out of the muck. If a young student of piano burns with a desire to play as well as Paderewski, he may some day land a lucrative job in a first-class swing band; but if he pitches his ambition much lower than that, he will probably wind up being not good enough to play in a corner saloon. It is noteworthy that when Matt Talbot was rising from the Dublin gutter, he took to reading St. Teresa of Avila. The Angels must have had to suppress a smile at poor Matt shambling about in the neighborhood of the Interior Castle and gazing wistfully across the deep moat; but they understood that it was his new-found interest in castles that was keeping him from the saloons.

The physical culture business shrewdly recognizes that the surest way to get a rise out of people is to blazon the highest ideals before them. Physical culture magazines propose Apollo Belvedere models of health and muscular development to their flat-chested, stoop-shouldered, waist-sagging, feet-shuffling readers; and instead of the readers feeling mocked or abashed, they order the lifting weights, rowing machines and exercycles, or start practicing the daily dozen. Not that they count on ever achieving the Homeric brawn of Mr. Atlas, but because seeing his picture made them poignantly aware of what travesties of physical manhood they are, and determined to mend as much as possible their derelict frames. Maybe we would be more effective if we preached an *all-out* Christianity, soft-pedaling no part of the Sermon on the Mount, and blazoned lives of saints before our audience; instead of sheepishly omitting (as we are prone at times) even to read the Epistle with its high-pitched admonitions. Now and then a listener might send for a spiritual rowing machine or begin saying his morning prayers.

The eight days went fleetly by at Auriesville. The silence and recollection of the place were the most eloquent part of the retreat. In a silence so profound, a man must knuckle under to his conscience or take to flight. After a few days one begins to scrape up an acquaintance with one's neglected self—that deeper self which Augustine had in mind when he said that God made the human heart for Himself, and therefore it can never be fully satisfied with anything less than God. It is so easy to pray at Auriesville, which after all is the chief business of a retreatant. The place abounds with incitements to it—rustic shrines of the Sacred Heart, our Lady, the Pieta; the likely spot where Goupil was tomahawked or the lovely ravine where his bones lie buried.

It is not intended that the various groups shall make merely *another* retreat, but one of the salient retreats of their lives. A member of our group remarked that it was the most searching retreat he had made in seven years, bracketing it with one he made on Mt. Calvary under the Patriarch of Jerusalem. Auriesville plumbs the depths of a man's soul as well as of the Gospel. A man might well leave there with a feeling that he was only just beginning to savor the Christ-life: that life whose motives, whose ends, and for the greater part, whose means are supernatural. He might well have something of the feeling which once prompted the cry: *Sero novi Te, Domine!* Life in its fullness—the only life that is worth the fret and bother—might indeed be dawning for him at forty.

New York City. THOMAS A. FOX, C.S.P.

THE VICAR GENERAL SPEAKS OUT.

WHEN the Vicar General was called to the parlor after dinner, his curates went up to the common room and started to play billiards; that is, all but one, who sat alone pretending to be absorbed in the evening paper. Disquieting sounds were coming up the stairs. Father ——— (call him Nervous)—got up and closed the door on them. At first the sounds indicated One Angry Male and One Angry Female. Followed a period of quiet broken only by the soft voice of the Vicar himself. Sobbing marked the end of the visit, with the front door closing on a gentle goodbye. The Vicar's steps were heard on the stairs. Father Nervous looked anxious as he entered the room.

" Would you Fathers be good enough to suspend your game and sit down here with me for as long as, say fifteen minutes? " said the Vicar.

The cues were laid away and the pastoral family surrounded their chief.

" As you all know ", began the Vicar, " when I have something to complain about in any of you, I speak to the one concerned in private. Here however is a case that I judge it best to treat differently because you are all somewhat involved. " Father (addressing Nervous)—did you strike Bobby Thorne last night at the Scout meeting? "

" Yes, Vicar. I did."

" Might I ask why? "

" He has been behaving badly as a Catholic Scout. Last night the badness came to a climax. He made me angry. I lost control of myself and slapped his face."

" Thus drawing blood from his nose ", added the Vicar General. " That was more than a slap. You struck the boy."

" I may have hit harder than I intended."

" Your intention was not very definite, because you were angry and you struck in anger; something that should never be done by anyone, much less a priest. Now all of you listen. This is not for our young Father alone. You all, as well as I myself, need to recall something that ought never to be out of mind.

" When you rose from your knees after the Bishop had pronounced you priests forever, a certain change had happened to you. Your persons had become sacred. Because of that, many people came forward to get your blessings. Why? Because they recognized the change. They would not have been anxious to kneel before you an hour earlier; but the change counted with them. They saw you in the new role of men consecrated to the service of a loving God. His call was answered by the Ordination, and you became different persons, reverend and revered. Is that not true? "

Without uttering a word, four faces said it was.

" Well and good. That sacred stamp on you can never be lost—never. *But it can be hidden.* It will take a long time for Bobby Thorne again to see it on you, my dear young Father. If he does not see it again it might happen that when Bobby Thorne grows up and faces a religious crisis in his life, he will illogically use his memory of the blow you gave him to justify a decision for his soul's ruin. You may not know that when it happens, for by that time all our little Bobbies will have gone out of your life. But your Angel Guardian will know, and worse still, Bobby Thorne's Angel Guardian will know and neither of them will like it. They may be inclined to complain and put the blame on you."

" There has to be some discipline, Vicar ", suggested Father Dufour.

" Quite true ", answered the Vicar General. " But do you know why I have the Scouts in this parish? It is because Catholic Scouting should be a double discipline; one furnished by the Church and one furnished by Scouting. If both of these are doing their work, we ought to get results; but not in the boys alone. Discipline, like mercy, should bless 'him that gives and him that takes.' It will do that if it is rightly used, but it is never rightly used in anger. I never yet have forgotten—and I am an old man—a display of brutality before a class of boys in school by a teacher who was also a priest. When I met him later in life, I had to feign the gladness naturally expected of a pupil on meeting an old master. He seemed to know that I remembered and was ashamed. You will some day be pastors and meet the problems of the Fallen-aways in your flocks. Some of them will tell you frankly that the first step they made out the door of the Church was helped by an angry scolding voice within. Boy work is good practice for a priest in self-discipline. Boys are restless beings with whom we must be patient, but they repay patience by loyalty, and the patience is your gain."

Father Brady made a brave attempt to draw the fire off his colleague.

" You remember what Scripture says about sparing the rod and spoiling the child, Vicar? "

" I do ", replied the Vicar. " But I think the counsel is for parents. Why should we take over any more of it than is necessary? Besides ", here he smiled, " the text speaks of a *rod* and says nothing about a *sacerdotal fist*."

The smile encouraged Father Brady to come back:

" In fashionable English boarding schools, a part of the responsibility for the application of the rod is freely accepted by the Head Master and it is used for discipline. In fact, I have been told that the lordly parents of England want their boys to feel the same painful aid to good conduct that helped educate their ancestors."

" You have been correctly informed ", answered the Vicar. " But anger is never applied with the rod. Thrashings in English schools are entirely official affairs. They are a ceremonial procedure before the whole school, after the indictment and sentence has been read. To make it more effective and detached, it is even charged for in the bills rendered parents. No anger there. Anything else? "

There was nothing else.

The Vicar got up and left the room. He had not shown a sign of anger; but he left a dead silence behind him which young Father Nervous broke when it got oppressive.

" The trouble with that old guy ", he said, " is that he always is so confoundedly right."

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" THE PERSIAN CHURCH ".

AMONG the countries which the present war has brought to the attention of the world is Persia, a land with a historic past, but for centuries rarely heard of. Its very name has been changed to Iran, a name which means much to the historian and the ethnologist, but conveys little to the man in the street.

Few persons would connect Persia, or Iran, with Christian history, For centuries Persia has been a Moslem land, though of the " Shiite " sect, rather than " Sunnite " professed by most followers of the Prophet. In earlier ages it was the home of the faith of Zoroaster, perhaps the noblest of non-revealed religions, now preserved only by a small but influential group of Parsees in India and by a still smaller number of " Guebers " in Iran itself. Christians number but a few thousands, almost all of non-Iranian stock.

Yet there was once a flourishing Persian Church, whose history forms a glorious page in the annals of Christianity. Both under the Sassanian monarchs of Iran and under the Caliphs of Bagdad, this Church could bear comparison with the Church of the Western World for extent, numbers, learning, and missionary zeal. It planted the banner of the Cross in lands as remote as Tartary and China to the east and India to the south. Now that this forgotten land is once more in the lime-light, it might be well to bring to light something about this forgotten Church.

Although the names of Cyrus and his successors are familiar to anyone with a knowledge of history, few know anything about the Sassanian Persian monarchs, who for centuries disputed with Rome the rule of the known world. Their empire stretched from Syria to Central Asia; for a time its banners floated over the Holy City and waved defiance at the walls of Imperial Constantinople itself.

The origin of Christianity in the regions of the East is a matter of conjecture. The Faith was doubtless preached right from the first in the earlier Parthian Empire, for we read in the Acts of the Apostles that among the converts on the first Whitsunday were " Parthians and Medes and Elamites and dwellers in Mesopotamia." Since the first Christians went everywhere preaching the Gospel, it would be strange if these converts did not attempt the evangelization of their home lands. It is probable that such preaching was carried out largely among the Jews, for the Jewish community in Babylonia was so numerous and influential as to be considered superior even to that of Palestine itself. That this missionary activity was not very successful may be gathered from the incident of a Palestinian Jewish convert who was sent to Babylonia so as to keep him out of harm's way.

Later Nestorian writers, anxious to assert the Apostolic origin of their Church, ascribed the preaching of Christianity variously to the Magi, to St. Thomas the Apostle, and to a certain Addai of Edessa, whom they make one of the seventy-two disciples of Our Lord. However much truth these claims may contain, they are certainly mixed up with a great deal of fiction.

It is about the end of the 3rd Century that the real history of the Persian Church begins. The chief figure at that time was a certain Pappa, bishop of the royal cities of Seleucia-Ctesiphon. The Church was in a state of considerable disorganization at this time; so Pappa determined to federate it under the rule of his own see, acting as vicar for the " Western Fathers ", that is the Syrian bishops. This project met with violent opposition; and neither the official nor the private life of the elderly prelate was spared by his opponents. At a Synod which was held, they managed to gain a majority; Pappa was deposed and another chosen in his stead. He appealed to the " Western Fathers ", who annulled the whole proceedings and re-instated him in his office, while the rebels were for the most part excommunicated.

This Synod was not lacking in moments of excitement. During the course of the debate, Pappa, angered and fore-seeing defeat, struck the Book of the Gospels and cried out, " Speak, Gospel, speak. Thou art set as a judge in the midst—and Thou dost not cry vengeance for justice? " Overcome by excitement, he took a stroke, which his enemies attributed to Divine justice.

Such was the first great inner crisis of the Persian Church; unfortunately, by no means the last. It had need of all the unity and strength at its command, for soon it was to pass through one of the most terrible trials that any Church has ever had to undergo—the forty years' persecution of Sapor II. The motives of this persecution were, as has so often been the case, more political than religious. While the Sassanian monarchs boasted of their devotion to the faith of Zoroaster, it does not appear that there had been any general persecution of the adherents of other faiths previous to this time. Eusebius says that Constantine the Great wrote to the Persian monarch congratulating him upon his benevolence towards the Christians.

With the outbreak of the chronic war between Persia and Rome there came a change. During previous conflicts Rome was still pagan, and Persian Christians were in no way affected. Now under Constantine a different situation prevailed. The Emperor was the patron of Christianity, the " equal of the Apostles ", as the subservient Byzantines hailed him. He gave to the struggle the character of a Holy War.

It is not to be wondered at that Sapor was suspicious of the loyalty of the large body of Christians in his own empire, most of whom were after all not of Iranian stock. To make matters worse, it would appear that his suspicions were not entirely without foundation. Afraat, " the Persian Sage ", the chief Christian writer of the time, predicted a Roman victory. He describes the Romans as the " people of God ", while Sapor is called " a wicked and proud man, puffed up with vanity ". " Doubt not," he says, " that the hero who has the name Jesus comes with His power, and His armor upholds all the army of the Empire ". But Afraat wisely does not leave himself out on a limb, for he says that he is no prophet, and " if these (the Persian) troops are successful, know that it is a punishment inflicted by God ".

Naturally the Christians did not proclaim such sentiments from the house-tops. Probably they did not all share them. Thus one martyr said to the king just before his execution, " May your clemency order the public crier to mount the wall and make the rounds of it, rolling the drum, and publish this proclamation, ' Gushtahazad is to be put to death, not for having divulged the secrets of the kingdom or for having committed some other crime punished by the laws; he is put to death because he is a Christian ".

The vast preparations which Sapor was making for an " all-out " war on Rome cost money. Accordingly the king ordered the patriarch, Simon, to raise a double tax on the Christians. Simon refused this " request ", alleging the poverty of his flock, and protesting that it was his duty as bishop, not to squeeze money from them, but to govern them with kindness. According to the " Passion of Simon ", when the king received this response, he flew into a violent rage, crying, " Simon wishes to excite his disciples and his people to rebellion against my empire. He wishes to make of them the slaves of Caesar, their co-religionist. That is why he does not obey my orders."

Thus began the long persecution, lasting from 339 to 379, and surpassed by none of the great Roman persecutions for ferocity and intensity. In broad outline it followed the Roman ones, but differed in details, due to the different character of the two monarchies. The Roman genius was strongly legal, not to say legalistic. The power of the Emperor might be unlimited and his actions tyrannical, but they were clothed in the garb of legality. The Persian King of Kings was an Oriental autocrat, whose royal will had no need of being tied up with any red tape or squared with any code. But as one writer says, " If on the one hand it was perilous for the Christians to be delivered to the arbitrary will and good pleasure of a despot, on the other hand the absence of a legal promulgation of the royal will was perhaps what saved them from a definite ruin. In countries where no other will is known but the caprice of the master, the submission shown him when he is present is equaled only by the little care taken of his orders when he is not there to oversee their execution."

The method of procedure varied considerably. Sometimes, alas, the denunciations to the authorities were made by Christians, so-called, in order to satisfy private grudges. In other cases the Jews were the informers, but usually it was the Persian officials, clerical and lay, who instigated the proceedings. Naturally the Zoroastrian priests, or *mages,* distinguished themselves by their zeal; and the *mobeds,* who corresponded roughly to bishops, acted with a sort of inquisitorial authority. The accused were often kept in prison for months and even years, and frequently had to follow the royal court in its progress from one place to another. During their imprisonment attempts were made to persuade them to abandon Christ for Zoroaster. As a sample of the arguments on such occasions, we might quote from the Passion of Simon the Patriarch. The king promised him life if he would adore the sun. Simon answered, " I would not adore you, and yet you are more excellent than the sun, because you are endowed with intelligence.—There is but one God—Jesus Christ, dead upon the Cross." To this the king rejoined, " If you adored a living God, I would excuse your folly; but you come and tell me that your God died, hanging upon an infamous wood." Simon replied, " The sun put on mourning when its Creator died, as does a slave when his master dies."

Although there were apostasies, as was to be expected, the majority were impervious to arguments, blandishments, threats, and even torture, for as with the Romans, this inhuman practice was often used. Death was usually inflicted by the sword, but sometimes it came in more lingering and cruel forms.

The Christians did their best to aid their brethren in distress. The corpses of the martyrs were exposed for the wild beasts and birds of prey, in accordance with the Persian custom. (Even to the present day the Parsees expose their dead on " Towers of Silence ", since they regard the elements of earth, fire, and water as too holy to be defiled with corpses.) Except in a few cases where guards were stationed around the dead, the bodies of the martyrs were eagerly gathered up by the Christians, and laid to rest with due honors. When peace once more descended upon the stricken Church, the humble " martyria " erected over their remains, were replaced by splendid edifices and great monasteries, as memorials to these servants of God and as places of pilgrimage.

The influence of this persecution upon outsiders naturally varied. The Pagans and the Jews rejoiced over the misfortunes of the Nazarenes. Thus Afraat says of the Pagans, " These impious ones speak in this manner; ' If they have a God, why does He not avenge His people?' . . . The Jews also rail at us and raise themselves above the children of our people." He tells of a learned Jew who, quoting the words of Our Lord about the faith which moves mountains, asked if there were not among them a single sage whose prayers God would hear? However not infrequently the steadfastness of the martyrs so impressed the beholders that they joined themselves to them in order to share their glorious fate.

In 379 Sapor II died. Under his successor things evidently improved. Peace was re-established with Rome; and this probably benefited the Persian Church. At least the general persecution seems to have ceased. The hierarchy was re-established, in fact there were rival claimants for some sees, that which would seem to indicate a return to fairly normal conditions. It was not until 410 that peace was officially restored between the Persian King of Kings and the Church of the Heavenly King of

Kings. Yazdigerd I began a policy of toleration which, barring occasional flare-ups of persecution lasted until the down-fall of the Sassanian Dynasty. A friend of peace, both at home and abroad, he saw the folly of alienating a large number of his subjects by a policy of harshness.

On the Christian side the chief figures in the negotiations were the Patriarch Isaac, and Maruta, a bishop from Roman Mesopotamia. The Romans often used these East Syrian bishops, with their knowledge of local conditions, as ambassadors to the Persian Court. Thus Maruta came with the double prestige of ambassador from the Emperor and legate from the " Western Fathers ". To these he added the personal favor of the Persian king, due to his medical skill which enabled him to cure the monarch of a stubborn headache which had baffled the mages. The latter, " jealous to see Martua stand so well in the king's mind, caused a voice to be heard when this prince came to adore the perpetual fire of which they make their divinity; and this voice, which seemed to come out of the fire, said that the king must be driven from the temple as an impious one, because he revered a pontiff of the Christians." The king, on the advice of the shrewd bishop, investigated and found the voice to come from a man concealed under the flame. Incensed at this trick of the mages, the king gave Maruta permission to build churches wherever he wished.

In the year 410 was held the Council of Seleucia, which held somewhat the same position in the Persian Church as did the Council of Nicaea in the Roman world. The king graciously gave his aid in assembling the bishops. Maruta read a letter from the " Western Fathers ", and promulgated the Creed and Canons of the Council of Nicaea, to which the assembled prelates subscribed. Isaac, the Archbishop of Seleucia, was recognized as the head of the Persian Church. A group of Canons were adopted, regulating the discipline of the Church which had been previously in a somewhat chaotic condition. This was due partly to the rather loose organization of the Church and partly to the period of storm through which it had just passed. These Canons laid the basis for the centralization which characterized the later Persian Church. No more mass in private houses. One church in a parish. One bishop in a diocese. One metropolitan in a province. Over all, the bishop of the Royal Cities as Patriarch or Catholicos. At an audience at the Royal Palace the King of Kings confirmed the Canons by royal decree and promised the aid of the secular arm in enforcing them. After ordering public prayers and thanksgivings, the assembled prelates dispersed to bear to their flocks the good news of their freedom and worship.

But the Bible says truly, " Put not your faith in princes ". By extending his favor to the Christians, Yazdigerd stirred up the hostility of the mages, as intolerant and powerful a priesthood as ever existed, and the most influential element in the realm. To increase their hatred the edict of toleration stirred up the Christians to fervent missionary activity. Converts were made in large numbers, including many adherents of the State religion. The king became alarmed, and tried to bring these back to Zoroastrianism. Just at this time the imprudent zeal of a Christian priest caused him to destroy a fire temple. His bishop disclaimed responsibility, but refused to rebuild the temple. Upon the king's death, his successor started a persecution which, if not as wide-spread as that of Sapor II, was in no way inferior in ferocity. Only a new treaty with Rome in 422 brought in its wake a renewal of toleration for the suffering Church.

The internal difficulties persisted. The unfortunate practice grew up of " pulling strings " at Court; and highly placed courtiers sought to make and unmake patriarchs. A group of patriarchs caused the legitimate patriarch, Dadisho, to be imprisoned by royal order. Although released through the intercession of the Emperor, Dadisho was thoroughly disgusted with the course of events and determined to resign and retire to a monastery. But the majority of the bishops rose up in arms, for they saw that their own security was bound up with that of their spiritual head. They assembled from all parts of the kingdom, even from as far as Central Asia. The supremacy of the Catholicos was upheld; no Synod could judge him, but could only address to him respectful remonstrances and supplications. The members all threw themselves at the feet of Dadisho, promising to support him and excommunicate the rebels. The Catholicos finally yielded to their entreaties and withdrew his resignation.

This Synod marks a turning point in the history of the Persian Church, for at it was proclaimed the autonomy and independence of the Church of the East. The reason given for this weighty step was that, whereas in the past the "Western Fathers" had greatly helped, both in obtaining relief from persecution and in healing schisms, the times no longer permitted them to occupy themselves with the Persian Church. Therefore the Persians must help themselves, and must turn to the Catholicos, "who is for us the Peter, the chief of our ecclesiastical assembly". It was ordained that "the Orientals will not be able to complain to the Western Patriarch of their Patriarch, and that every case that cannot be carried to the presence of the latter, shall be reserved to the judgment seat of Christ".

Since it has been seen how recent and how helpful had been the intervention of these "Western Fathers" and of the Emperor, the reason given was evidently but a pretext. The real reason was doubtless the belief that by proclaiming the independence of their Church, they would be cutting the ground from under the feet of their enemies, who claimed that the Persian Church was but a subsidiary of the Roman Empire, and that thus Persian Christians were unpatriotic.

The falling away of the Persian Church into Nestorianism was largely due to this same desire to make their Church different from that of the Empire. It would take us too far afield to go into the details of the great theological controversies over the relation between the Divine and the Human Natures of Our Lord. As has too often been the case, the purely theological questions were mixed up with personal rivalries and the ambitions of the great Oriental sees, as also with the desire of the Emperor to play the role of maker of dogmas. The imperial favor was constantly shifting from Nestorianism to the opposite Monophysite heresy, with attempts at compromises which would mean all things to all men, and with occasional periods of Orthodoxy, as when the Tome of Pope Leo at the Council of Chalcedon furnished the solution to these perplexing questions. This vacillating and at the same time domineering policy of the Caesar of New Rome was largely responsible for the schisms which rent asunder the Oriental Church and paved the way for the later triumph of Islam. The Christians of the realm of the

King of Kings and the non-Hellenic masses of the Roman Empire had no special love for Nestorius or Eutyches. But they had a hatred for the tyrant of New Rome and his coterie of subservient Greeks. Thus they welcomed the chance to set up great rival Churches, the Nestorian Church of Persia and the Monophysite Churches, which perpetuated heresies that would otherwise have died an early death.

The other cause for the triumph of Nestorianism in Persia was the influence of the great theological school of Edessa, which was a stronghold of those tendencies from which Nestorianism sprang. Theological learning was highly developed in the Syrian Church of this period and nowhere more so than at Edessa. Thither flocked students from across the border in such numbers that a " School of the Persians " was established to care for them. When in 489 a Roman Emperor friendly to the Monophysites ordered the closing of this school, the professors and students merely crossed the frontier to find refuge among their brethren in Persia.

At Nisibis these exiles found a warm friend in the metropolitan, Barsauma, himself an alumnus of Edessa and a pronounced Nestorian. Realizing the importance of learning in the defense of Nestorianism against the growing influence of the Monophysites, he re-established the school at Nisibis, where it flourished mightily and rivaled if it did not surpass its predecessor at Edessa.

This Barsauma was largely responsible for the triumph of Nestorianism in the Persian Church. He was a man of great ability, but also of boundless ambition and not over-burdened with scruples. His ability had won him great influence at Court; and he held an important royal appointment in addition to his ecclesiastical office. His ambition caused him to try to undermine the authority of the Catholicos. He was accused of having brought about the martyrdom of the Catholicos Babowai. The successor to the patriarchal throne, Acacius, was an alumnus of Edessa and a Nestorian. But this did not prevent continual difficulties between the two men, interspersed with reconciliations more apparent than real. With the double aim of establishing Nestorianism and of undermining the authority of the Catholicos, Barsauma held a Synod in 484, which he later repudiated as schismatic. But the doctrinal position of this Synod was later adopted by a general Council called by the Catholicos in 486.

Barsauma, as we have seen, stood high in royal favor—a fact of great help in his troubles with the Catholicos. He is said to have persuaded the monarch that it would be of great advantage if the Persian Christians professed a different form of belief from that of the Christians of the Empire, and to have obtained troops by which he imposed Nestorianism throughout the kingdom. According to the Monophysite historians much blood was spilled in the process, but this can be taken with the proverbial grain of salt.

Thus the rupture with Catholic unity was complete. By the proclamation of autonomy the ties uniting the Persian Church directly with Antioch and indirectly with the rest of the Catholic world had been sundered. By the adoption of Nestorianism not merely the rival heresy of the Monophysites but also the orthodox faith of Chalcedon was repudiated. However this break from Catholic unity was not as culpable as might seem at first sight. It must be remembered that the Persian Church had few if any direct relations with Rome, but only indirect ones through the Syrian Church, whose own relations with the Holy See were not always above reproach. As to Nestorianism, although Barsauma and some of his associates were pronounced Nestorians, the offiicial position and that of the later theologians was quite moderate, differing but little from the Orthodox Faith. Their opposition was not directed so much against it as against the rival heresy of the Monophysites, who set up a rival and flourishing Church in the Persian Empire.

The limits of this article do not permit us to continue the history of the Persian Church after it became Nestorian. Suffice it to say that, despite occasional persecutions from without and frequent difficulties from within, it flourished mightly until the downfall of the Sassanian Empire. The hierarchy numbered some one hundred bishops. Monasticism flourished greatly. Learning reached a high plane. Missionary activity was intense and successful. Nor did the Arab Conquest and the rule of the Caliphs impede the progress of the Church. It was the bloody conquests of Tamerlane, who ravaged all these regions with fire and sword, that started the swift decline of the Nestorian Church, a decline which has continued until at present it numbers but a handful of adherents. In modern times a large proportion of them have returned to the Catholic Church, forming the Chaldaean Rite.

In conclusion, we might quote Labourt, one of the leading scholars in this field, " If one thinks of the strange upsets, caused by the religious policy of the Christian Caesars,—one is led to wonder if the Persian regime, apparently so unfavorable, was not more propitious than the Byzantine guardianship for the normal development of the Church and the efficacy of her propaganda, possessions more precious to her than the privileges which the most Orthodox governments have been able to afford her."

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

"THE SPOILED PRIEST".

What becomes of those who go "down the hill"? Once upon a time a lad studied for the priesthood of the Russian Orthodox Church and his name is now Joseph Stalin. Even the little boy of Braunau on the Inn, one Adolph Hitler, recalls his singing in the choir of Lambach Convent, and describes, in *Mein Kampf,* his own youthful priestly aspirations: "It was perfectly natural that the position of abbot appeared to me to be the highest ideal obtainable." Monsieur Combes, "ex-monk", was such a valiant sponsor of France's abominable lay laws and so powerful a destroyer of her devoted religious orders, that the anticlerical Tiger triumphantly exclaimed on the death of Leo XIII: "The Pope is dead! M. Combes lives! It is enough." So frequently have the enemies of the Church of Christ proved to be those of her own household that one might almost think fitting her own appropriation of that oft-quoted dictum of Gambetta: "Le clericalisme, voila l'ennemi!"

The "liberals" of America have never lost the opportunity of making much of those who have gone down the hill. The most native American literature that we possess is in the tradition of "The Awful Disclosures of Maria Monk," and all too often on our national history, from Native Americanism to the Ku Klux Klan, has the lecture platform been thronged with dubious or real "ex-priests". One rises up against such a "caterva testium" to shout the same accusations that rang out in the French Parliament after 1879: "If clericalism did not exist, you would invent it!" Nevertheless, our Catholic people have been agitated and not a little mystified by this apparent treason, nor have they ever been fully consoled by the scores of exposures of frauds and facts that have followed in the wake of this blaspheming procession. The general attitude has been to lament these traitors and to find refuge in the tried, though trite, maxim: " Corruptio optimi pessima! "

Such an attitude is reasonable and understandable. Not quite so intelligible, however, is that deep distrust which is at times directed against another group who might be classed as having gone " down the hill." We refer to those ex-seminarians who halted or were halted on their way to priesthood. How often they have been branded, these men who had to make supremely courageous decisions, as " the spoiled priests ". With a strange lack of logic, they have been looked upon as failures not only by their associates in the world but sometimes, sad to say, by their old companions and classmates, who, by God's mysterious providence, have reached the altar. There still persists among us the echo of Paul's lament to Timothy: " For Demas hath left me, loving this world . . ." (2 Tim. IV, 9), as if every student for the priesthood possesses, ipso facto, a divine vocation and only by his misdemeanors squanders that birthright. This attitude, despite the epoch-marking book of Lahitton and the ensuing proclamations of Pius X, continues to have some vogue, especially in its negative aspect of branding all and sundry who were " called but not chosen " as mifits in the world.

It is the opinion of this writer that the tradition of the spoiled priest is today, as always, a real obstacle to priestly training. It is even more than that. For us to look upon what should be a Catholic elite with diffidence and condescension, is to dissipate one of our strongest forces in the field of Catholic Action. Here are our leaders, and we are ignoring them.

They are not spoiled priests. True it is, perhaps, that some of them may be in positions far below the warrants of their intellectual equipment, and that others, by the law of averages, may not be living according to the Christian precepts of their former training. This can hardly be true, and it is not true of the vast majority of those who went down the hill. What has become of them? One superior of a seminary urged upon the writer this objection: " Why perpetuate our failures by inquiring? " Let us see how many failures there are among these spoiled priests. We shall begin with particulars.

Nearly twenty years ago a small group of former seminarians met in Cathedral College, the Preparatory Seminary of the New

York Archdiocese, under the leadership of a young priest-professor, who had been their companion in the seminary. From that little meeting issued forth an organization called " The Morgan Fraternity ", to be composed in the future of all those alumni of Cathedral who did not become priests. The group took their name from Father John Morgan, recently deceased, who had been their professor and friend, and they began their career as spoiled priests under the moderatorship of Father Robert Gibson, their young contemporary, who knew that, in giving them his sympathy, he was merely performing a priestly duty. For twenty years the constant goal of the Morgan Fraternity has been to stay close to the altar, and in the pursuit of that ideal, they have grown from a " pusillus grex " of twenty-five to a zealous band of three hundred. The membership includes failures in strangely high places: several judges, prominent professors in universities and colleges, lawyers, doctors, school executives, outstanding civil servants and extremely successful business men. Not a few of these spent several years in the Major Seminary before they took their places in the world.

Throughout the year these men gather monthly and discuss the various ways in which they can best exercise their lay priesthood. One foreign visitor, invited to address them on one occasion, was so amazed at the unique bond which kept young and old together that he exclaimed: " This could not happen in any other country in the world! " The fact that they all once studied for the priesthood leads them to enjoy even their social life together and to practice their Catholic faith corporately with a studied intensity. Although many of them, over the years, have built up strong parochial loyalties, they all look forward to their own special Masses and Communions together, and they crown the whole year's work with a day of recollection. By the kind permission of New York's Archbishop, this day is held in the Diocesan Seminary at Dunwoodie, where so many of the members lived for a time " in spem Ecclesiae ". There, in the Chapel, in the Meditation Hall, at the traditional shrines of Our Lady and St. Joseph, they renew the generous impulses of yesteryear. Perhaps, some of them do, as they pray in those places dear to their youth, use the lament of the poet: " The one I am greets with sadness the one I could have been ", but membership in their elect body teaches them all that " could have been" and "should have been" mark the difference between failure and success.

Only the priest who counsels those about to leave the Seminary can know the struggle that takes place in the souls of young men wavering between the altar and the home. No matter how much they may have rejected God's grace while following His loving call, the priest knows that these men of ideals can never fully accept the world into which they go. For the first few years after they have made their decision they wander in that world like sheep without shepherds. It is the old story of civilian clothes. Once the uniform has been doffed, the world does not pay the same homage, and the former seminarian, hitherto accustomed to its kindness, now learns, to his discomfiture, some of its harshness. How often must priest counsellors feel helpless in advising them, become not a little dismayed at their prolonged indecision, and, above all, sense complete inadequacy in directing them to another career. If there were some organization, or at least some concerted effort, to keep these ex-seminarians together and to direct them into paths profitable for them and for the Church, strong Catholic leadership in strategic places would be a certainty.

The Morgan Fraternity has made possible, through its placement bureau, a program of vocational guidance which the individual priest would find impossible to give the youth seeking his advice. Members are placed in the hands of a personnel expert, who takes into account the indecision and tenseness often immediately consequent on seminary days, and helps the priest moderator to place them in lucrative and dignified positions. Sometimes the more talented are directed to higher studies, and scholarship opportunities are given them. Whatever maladjustment in the world is left after these first efforts should certainly be taken away by the round of spiritual and social events which the men of the Morgan Fraternity enjoy together. The former seminarian needs hardly depart from the orbit of his old friendships. He can still walk in his old world, and yet become very accustomed to the new.

Once adjusted, he is given the program of the lay priesthood. There is the Speakers' Committee, which sends to parishes and Church organizations well-equipped orators, conscious of current Catholic life and equal to the task of giving forth a zealous message. In one year these lay speakers address an aggregate audience of fifty thousand people, not counting the unseen audience of the radio. A program of personal sanctification is given them. Parish societies find among their leaders these Morgan men. The Nocturnal Adoration Society affords them the opportunity of drawing close to Christ in the Sacrament of His priesthood, and the small hours of the night find many of them on their knees in various centers of adoration throughout the city. Diocesan committees have given them high positions of trust, while every worthy work of Catholic Action needs make no appeal for support to this portion of the lay priesthood. So much for the aims and activities of this organization of Catholic elite, who learn through it that they are not spoiled priests.

All this is as it should be. Ours is a day of the lay apostolate. It was to laymen that Blessed Peter addressed the words: " You are a chosen generation, a kingly priesthood! " To the laity Pius XI, in his first Encyclical, directed his program of Catholic Action: " Say to your faithful layfolk that when they, united with their priests and their bishops, participate in the work of the apostolate, then, more than ever, they are the chosen race, the holy people, the people of God, extolled by St. Peter."

Who are nearer to the altar than these men who were called but not chosen? They understand, far more completely than other laymen, what the priests means when he asks them as Mass: " Pray, brothers, that my sacrifice and yours may be acceptable to God Almighty." They realize much more completely the words of the Pope's Encyclical on Catholic Action: " Those whom our High Priest Jesus Christ uses as His ministers to offer to God a clean oblation in every place from the rising of the sun to the going down thereof, they, indeed, are the partakers of that priesthood in the office of offering satisfaction and sacrifice. But not they alone, the whole body of Christians rightly called by the Prince of the Apostles ' a chosen generation, a kingly priesthood ' must offer sacrifice for sin for themselves and for the whole human race just as every priest taken from among men is ordained for men in the things that appertain to God." They know, these men who nearly became the most excellent members of Christ's Mystical Body, that every member in that Body has a particular function to perform. They once walked more closely to Christ the Head: now they must perform more sedulously a priesthood of preaching by example, of prayer with the priest, of labor in the vineyard, of spiritual sacrifice. In them the priesthood, towards which they manifest a special reverence, can command chosen shock troops, trained especially for the lay apostolate, proud now to walk in the legions of the Lord.

What capital the Fathers of the Church would have made of laymen like these! How they would have delighted a Tertullian, who boasted: "Are not we laymen priests? ", an Ambrose, who asserted: "All the children of the Church are priests: we are all anointed, so to speak, for the holy priesthood in offering spiritual sacrifices to God." How truly these men answer the plea of St. John Chrysostom: " Do not be full of fervor and zeal for the present moment, but go out and bring salvation to the city. With our wives and our children, let us depart on that holy expedition, and let us wrest from the ranks of Satan those whom he has made captive. Bring these souls to the feet of the priests, and then, by the grace of God, they will be subjugated, and you can say that you have had a part in the conquest."

Today, the " spoiled priest " sits in the legislative chamber, on the professor's rostrum, in the executive's office. One of them, sitting as judge in a high court, gave forth recently a fearless decision, which barred from New York's City College a prophet of immorality. These " failures " can say with Tertullian: " Vestra omnia implevimus! " They are no monuments to failure, nor do we who teach in seminaries and preparatory colleges perpetuate our failures when we seek them out. The doctrine of the lay priesthood, as it has been exposed to us in the papal program of Catholic Action, seemed new and strange to a Tridentine Catholicism wary of Calvin's common priesthood of the Christian man. The idea of an elite man-power among this lay apostolate might seem odd when counterbalanced with the old tradition of the spoiled priest. Pius IX had to rebuke the English bishop who complained to him about the layman Ward teaching theology in St. Edmund's College: " My son, it is a novel objection to anyone who is engaged in the work of God that he has received one Sacrament of Holy Church which neither you nor I can possibly receive." Only souls naturally and supernaturally good could ever have coveted an ambition as high as the priesthood; only minds open to holy thoughts and lofty ideals could ever have found satisfaction in it; only hearts that were sensitive to the sacred beauty of Christ's Church could have once yearned for the Chalice of the Master.

The tradition of the spoiled priest is an ignorant one, however much it may flow from a deep reverence for the altar. Throughout our nation, there are seminaries, major and preparatory, whence depart before attaining priesthood noble young men, who should feel proud that they could nurture in their souls over a period of years the highest ideal given to man. Because there is no organization for them, or at least some concerted effort in their behalf, the old tradition forces them to walk " down the hill," crestfallen, even bitter, afraid and ashamed. Their more mature years will reveal God's deep purpose in permitting them to walk close to the altar, in calling but not choosing them, but, in the meanwhile, they will be lost to the Church as natural leaders, as apostles of reverence for her and the priesthood.

This should be the concern of every priest who cherishes the memory of his seminary days. If the objection still be: " Why perpetuate our failures? ", we answer the objectors with the warning words of Pius XII, addressed to the seminarians of Rome in June, 1939: " Unus scit Deus, per quas vias providentia sua unumquemque vestrum ducturus sit, quae ascensiones et qui descensus, quot denique passus per saxeta et senticeta vos expectent." It should be the particular concern of the Seminary rector and professor, who often wonder why the call ceases to din in the ears of some of their best disciples and who are frequently amazed at the bitterness which wells up from the hearts of those who are told to go " down the hill."

" Lord, to whom shall we go? " To a lay alumni organization? To a fraternity, a guild, a club specially formed for them? The experiment will be worthy of the most zealous priest, and the response will rise from grateful hearts. Our " spoiled priests " will return kindness for kindness, and they will prove that they are most certainly " a chosen generation, a kingly priesthood."

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THE FIRST MEDICAL MISSION CONGREGATION.

Solicitude and care for the sick is as old as Christianity and dates back to Our Divine Lord Himself and His first apostles and disciples, who went about preaching and healing. To His first followers, Christ gave the gift of miracles, but as the Church grew and flourished, this charismatic power was gradually withdrawn and missionaries were obliged to use natural means and remedies. Through the ages, Holy Mother Church has always realized her obligation of giving bodily as well as spiritual aid to those under her care. With the progress of medical and nursing science, She saw that this important work, which goes hand in hand with preaching and teaching, could not be done haphazardly but must be undertaken by persons properly trained and qualified in this field.

One of the first Catholic women to interest herself in professional medical work in the foreign mission field was Dr. Agnes McLaren. The attention of Doctor McLaren had been drawn to a comprehensive consideration of the medical needs of the women of India by the words of Monsignor Dominic Wagner, of the Prefecture Apostolic of Kashmir and Kafristan. In 1904, Monsignor Wagner wrote to Doctor McLaren: "During my twenty-six years in the north of India, I have never seen the face of a Mohammedan woman." The Doctor understood the full meaning behind those words. Women in India could be assisted in their medical needs and brought in touch with Christian ideas and ideals only by persons of their own sex.

Doctor McLaren was born in Scotland in 1837, the daughter of a well-to-do merchant and political leader. She studied medicine in France, where she made her home. Though reared in staunch Presbyterianism, her studies had brought her into contact with the Catholic Church, and at the age of sixty she became a convert. She was seventy-two when she determined, in spite of her years, to go to India and investigate for herself the need for women doctors and nurses.

Doctor McLaren called on many bishops and received requests at every hand to start hospitals and dispensaries. It was impossible to comply with the wishes of so many, but she decided to make a beginning by founding one hospital for women and children in Rawalpindi. The determining factors in choosing this place were that it was under Monsignor Wagner's jurisdiction, and that in the North of India, predominantly Mohammedan as it was, the women were more secluded.

In consultation with mission bishops, Doctor McLaren very early came to the conclusion that the problem of providing women doctors and trained nurses for the missions could best be solved by intrusting the work to religious sisterhoods, with their tradition of stability, devotedness and economy. No particular difficulty was encountered in securing sisters for the general management at St. Catharine's hospital in Rawalpindi. At the time it seemed practically impossible to secure a woman doctor, and trained nurses who could attend to all the needs of the patients, including obstetrics: According to Canon Law, religious were forbidden to engage in surgery and obstetrics.

Finally a volunteer was secured for the medical apostolate—Miss Anna Dengel, of the Austrian Tyrol. Sir Bertram Windle, then President of the University College in Cork, had expressed some interest in the medical mission apostolate as presented to him by Doctor McLaren. Consequently, in recommending a School of Medicine, the latter suggested that of Cork. There Miss Dengel received her medical degree in 1919.

With energetic enthusiasm she had set out for India one year later to take charge of the hospital in Rawalpindi. Arriving at her goal, she had found Doctor McLaren's descriptions far from exaggerated; rather, they were pitiful in their exactness. In the four years of her ministrations at St. Catherine's, she came face to face with the great medical need of the women of India. Daily she was more impressed with the urgent demand for a permanent institution which could minister to that need. At the same time she felt an undeniable attraction to the religious state. Yet, when she considered entering a community, there seemed to stand before her in pleading prayer the women, the children, the babies of India.

As the work progressed at the hospital, Doctor Dengel's conviction deepened. A permanent organization of professionally skilled women was needed. Monsignor Wagner and Doctor McLaren had had the same vision. Such an organization did not exist in the Church at the time. As a matter of fact, Canon Law, as noted above, seemed to exclude the idea of such an institution. For to be of practical assistance in a medical way in the mission lands, there would have to be not only registered nurses, but also graduate doctors, ready to carry out every detail of their professions. The Church moves slowly and is not ruffled by whim or fancy. Proof there had to be, and proof in plenty, before a change in the Law could be considered.

In the interests of medical missions, Doctor Dengel came to America in 1924; she received encouragement and help from a number of the Hierarchy in the United States. On her tour of the country, she met the Reverend Michael A. Mathis, C.S.C., then Superior of the Foreign Mission Seminary of Holy Cross, Washington, D. C. Father Mathis had recently returned from India, where he had studied in particular the mission work of the Holy Cross Fathers in the Dioceses of Dacca and Chittagong, in the Province of Bengal. Genuinely touched by the deplorable situation in the missions along medical lines, Father Mathis had promised Colonel Brayne of the Government hospital in Akyab that he would endeavor to secure for him the services of four American nurses. Though a number of applications were made to Father Mathis's appeal for volunteers, and four nurses were chosen and sent to India, the experiment was a failure. The lack of a binding tie, such as a religious community could give, seemed to be the explanation.

This coincided exactly with Doctor Dengel's ideas on the subject, and was backed by the convictions of Doctor McLaren. In collaboration with Father Mathis, Doctor Dengel established the Society of Catholic Medical Missionaries in Washington, D. C., in September, 1925. His Excellency, the Most Reverend Archbishop of Baltimore approved the foundation. The Society of Catholic Medical Missionaries was canonically erected as a Community with a public mission oath and private vows, and was placed under the patronage of "Our Lady, Cause of Our Joy."

The purpose of the Society, as expressed in the Constitutions, was two-fold: ". . . the promotion of the honor and glory of God and the sanctification of its members by the observance of the three evangelical counsels of poverty, chastity and obedience, and of the present Constitutions of the Society . . . and the conversion and sanctification of others through the Medical Mission Apostolate, that is, by rendering medical aid and care to the sick, no disease or condition being excepted, be they Christian or non-Christians in mission territories under the jurisdiction of the Sacred Congregation of the Propaganda Fide, as a work of charity and a means of spreading the Kingdom of Christ." The pioneer members of the Society, while hoping for the full and complete approval of Rome as a religious congregation with public vows, were ready to sacrifice even this prerogative in the interest of the medical apostolate in mission lands.

Material beginnings and pioneering were not unlike those of other religious foundations and movements. In a small house on Newton Street, Washington, D. C., close to the Catholic University of America, the Medical Missionaries took up residence in September of 1925. From that house to leased property near the Franciscan Monastery in Brookland, and later on to purchased property near the Sisters College of the Catholic University, the sisters advanced step by step toward the establishment of their Motherhouse in Fox Chase, Philadelphia, Pennsylvania, in 1939.

As the news of the foundation spread, more vocations were attracted and bishops from mission countries wrote with pleading insistence for consideration of the medical needs in their dioceses. The first foundation in foreign lands, however, was in the Prefecture Apostolic of Kashmir and Kafristan, where Doctor Dengel had labored previously as a lay doctor. There, in the city of Rawalpindi, the Holy Family hospital was established in 1927. This has developed into a sixty-bed hospital for women and children. In 1940, one thousand five hundred and thirty in-patients, and thirty-two thousand one hundred and eighty-one out-patients were treated; three hundred and three babies were born, and five hundred and ninety-three operations were performed. Dispensaries and a Maternity and Child Welfare Center are connected with the hospital, as well as a training school for native sisters and lay nurses, and a school for native midwives. This is the only Catholic hospital in the Punjab, with its twenty-five million inhabitants.

A few years later the sisters were called to direct three medical centers in the Diocese of Dacca, Bengal, which were under the direction of the Health Officer of the City of Dacca, and supported by the Child Welfare and Maternity Trust of that municipality. In the last ten years, infant mortality in areas under their supervision has decreased thirty-three percent.

Later on the sisters took charge of the nursing care and the training school of the three-hundred-bed Mitford Municipal hospital of Dacca City. Two years ago a hospital was opened in Patna City. The hospital now has twenty beds and a dispensary.

In the early days of organization much encouragement came from a number of the Hierarchy of the United States. His Excellency, the Most Reverend Michael J. Curley, D.D., Archbishop of Baltimore and Washington, demonstrated his genuine feeling for and interest in the missions by the approbation he gave to the nascent Society, as well as by other forms of encouragement in the early years.

His Eminence, Dennis Cardinal Dougherty, Archbishop of Philadelphia, was the first to encourage Doctor Dengel to found the Society. With his background of missionary experience in the Philippines, His Eminence gladly extended his patronage to the young Society, and early identified himself with its aims and ideals. Presenting the cause of the Catholic Medical Missionaries in the Courts of the Church, His Eminence secured an attention and hearing that otherwise might have been long delayed.

It is not easy to understand conditions and customs of a country in which one has not lived. Particularly is that true with regard to the Western mind when faced with Eastern conditions and customs. In the northern part of India, where the purdah system holds sway, it is impossible for a male doctor to attend a woman patient. As a consequence, many millions of mothers are at the mercy of native midwives who are barbarous in their treatment. The majority have not been trained in our sense of the word. The work is hereditary, the daughter learning from the mother, and thus injurious old customs and practices are perpetuated.

There are ten million less women than men in India, and one of the reasons is the high mortality among young mothers. Infant mortality is estimated at twenty-five per cent. In large cities, such as Bombay, it runs much higher. Some missions have reported an infant mortality as high as fifty per cent. Yet over and above this sweeping loss of life, there rises the even more tragic picture of the enormous amount of chronic suffering caused by the lack of proper care at the time of confinement. Often the consequences are lifelong impairment of health, and pathological conditions resulting in frequent abortions and stillbirths. On account of the semi-invalidism of the mother, the entire family suffers. It is a vicious circle which affects the whole household, and with it, the community and the country.

From all sides came the plea for the training of good Christian women in midwifery. This would be best accomplished by trained sisters, because in most cases no one else was available, and because native women have great confidence in them. Moreover, native girls, trained as nurses, would need, in abnormal cases, the help and advice of the mission sister who naturally would have to be a trained nurse and midwife.

Piece by piece the documents began to fall into line. It is true that permission had been granted in individual cases by Rome for sisters to practice medicine in the missions, and for others to act as midwives. No general permission had been forthcoming, and Rome was not going to move precipitously in any blanket approval. Finally on February 11, 1936, from the Sacred Congregation of Propaganda Fide, an Instruction was released to Religious Institutes of Women regarding the assistance of mothers and infants in mission lands. After a short preamble, the Instruction proceeds:

> This Sacred Congregation has studied the question at length and, after obtaining certain necessary faculties from the Holy Father, acting in accord with the Sacred Congregation of Religious, believes it opportune to issue the following rules and instructions:
>
> This Sacred Congregation would like to see new Religious Institutes of Women founded which will dedicate themselves principally to health work, making due provision for the necessary safeguards. These Institutes must be founded and developed *Ad Normas Juris Communis.*
>
> This Sacred Congregation will likewise be pleased to see the already existing Congregations of Women start special branches for the work mentioned above. If necessary, special articles will be amended to the Constitutions of Religious Institutes subject to this Sacred Congregation.
>
> No Sister may be obliged by her Superior to assist at obstetrical cases. Only those sisters should be allowed to engage in this form of missionary work who freely accept.
>
> These new duties demand proper spiritual and technical preparation. The Sisters should obtain certificates as doctors or nurses . . . Above all they should be safeguarded by special spiritual protection which

will be determined by the Superiors. The Religious must see a noble expression of Christian charity in this delicate service, a charitable work destined to ease bodily misery and to open the way to the grace of Redemption. It is well to remember the saying of St. Francis of Sales, that charity safeguards chastity.

The longed-for ideal had been attained. The goal envisioned by Doctor McLaren had been attained, with credit, in no small part, to her personally-inspired protegé, Doctor Dengel. As the Instruction was broadcast to the Catholic world, communities of women engaged in mission work began at once to take steps to avail themselves of the privileges granted. To no organization did it bring a deeper and more genuine joy than to the members of the Society of Catholic Medical Missionaries, as they knelt at the feet of His Eminence, Dennis Cardinal Dougherty, on August 15, 1941, and pronounced their public vows of poverty, chastity and obedience. Full-fledged in the approval of ecclesiastical authorities, a recognized Religious Congregation, they pledged themselves to the medical apostolate in mission lands.

The legal name is Society of Catholic Medical Missionaries, Inc.; the members are popularly known as Medical Mission Sisters. They now number 68 professed sisters, 32 novices and 7 postulants. Contrary to general belief, not all are doctors and nurses; there are also pharmacists, dieticians, technologists, social service, office and household workers. Although it is desirable to have professional education before entering, it is not necessary. After religious profession, the Society undertakes to educate the sisters for their particular branch of work—medicine, pharmacy, nursing, household duties, and the like. All the sisters are called to the Medical Mission Apostolate, but in different functions. Each serves in a capacity to further the work of the Society as a whole. The habit is simple and of gray material; the veil is blue, to denote the dedication to Our Lady. In the missions the sisters wear white. When attending medical school or serving interneship, they wear a modified garb without the veil.

In 1939 the Motherhouse was transferred from Washington to Fox Chase in Philadelphia. There the postulants are received. The requirements for admission are a sincere desire to devote oneself to the medical mission apostolate, certificates of Baptism, Confirmation and health, and a recommendation from the parish priest. After six months, the postulant, if judged worthy, receives the habit and begins the canonical novitiate, which is followed by a second year of intensified training for religious and missionary life. Then she may make the three customary vows; first for three years, after that for two years, and then for life. Since 1932 the Society has had a Postulate in London, England; and in 1939, it established a Novitiate in Heerlen, South Holland.

Though founded only sixteen years ago, the Society has already planted a seed for a daughter community in India. Early in 1940 a Travancore priest, the Reverend Sebastian Pinakatt, obtained the sanction of his Ordinary, the Bishop of Changanacherry, to start an Indian congregation of women devoted to the medical mission apostolate. The first group of five candidates began their training with the Medical Mission Sisters at Holy Family Hospital, Rawalpindi, in May of 1940, and a second group joined them in October of the same year. The project of Father Pinakatt has received the approval of the Hierarchy of India. The members will be trained for all work connected with the care of the sick in hospitals, maternity homes, sanitaria, leprosaria, and the like. Some of the native sisters also may become qualified doctors.

The pioneer years of a new foundation are invariably beset with difficulties. It seems, however, that the actual pioneer days are a matter of the past for the Medical Mission Sisters. Vocations are coming in ever-increasing numbers as the work of the medical apostolate in the missions becomes known to the spiritual directors of souls. The harvest is ripe for the reaping in all the mission countries of the globe. Here is an apostolate that appeals to soul, skill and mind. Surely our American young women are not lacking in generosity—that generosity of sacrifice of self for the cause of Christ suffering in the medically needy of our mission lands.

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THE MORALITY OF A STERILIZING OPERATION.

The superintendent of a Catholic Hospital called my attention to an article by Dr. Arthur D. Munger in the November 1941 issue of the Journal of Urology (Vol. 46, pp. 1007-1011). In this article Dr. Munger advocates irradiation of the testicles in removal of a carcinamatous prostate on the grounds that it lessens the danger of metastases and gives a higher percentage of recoveries. In resections of the prostate in which only the prostatic region was x-rayed, 10/45 or 22.5% of the patients survived; but when both the prostatic region and the testicles were x-rayed, 8/11 or 72.7% of the patients recovered. This does show that there is good evidence in favor of the operation.

It is customary to test the reliability of a difference between two percentages by the ratio of the difference to the standard error of that difference. The difference between these two percentages is .505; the standard error of the difference is .1539 and the ratio is 3.28. The standard error of the difference was calculated by taking N-1 instead of N for the number of cases since eleven is statistically a very small number.[1] The above ratio of 3.28 means roughly that such an excess of recoveries would not occur by chance more than once in a thousand times. When therefore the testicles are irradiated the patient has a better chance of escaping death by cancer. But the problem raised in the present communication is not primarily the value of the operation but its morality.

The superintendent of the hospital referred the problem to the author because it was said that irradiation of the testicles resulted in sterilization and it was not lawful to sterilize the patient merely to improve his chances of recovery.

The principle generally recognized in moral theology is that a part may be sacrificed in order to save the whole. St. Thomas expresses the principle as follows: "Since any member is a part of the whole human body, it exists for the sake of the whole, as the imperfect for the sake of the perfect. Hence a member of the human body is to be disposed of according as it may profit the whole. For a member of the human body is normally useful for the welfare of the whole body. Accidentally, however, it can come to pass that it may become injurious. For example, a gangrenous member threatens the life of the whole."[2] Though St. Thomas by way of illustration points out that a diseased member may be amputated in order to save the life of the individual, one must not think that on that account the amputation or destruction of a member which is not diseased is in all circumstances unlawful. For the principle, as St. Thomas states it, is perfectly general. Lehmkuhl[3] points out how the principle may be extended to the cutting off of a sound member in order to escape threatened death whether by execution or in any other way. Thus for instance, if a man's arm were caught in a railroad accident so that he were unable to free himself or in order to escape death from a fire or some other cause, it would be perfectly lawful to amputate the arm in order to save his life. One part, therefore, of the organism may be excised or amputated in order to save the life of the individual. It is not necessary that the part itself should be diseased to make it justifiable to sacrifice the part in order to save the whole. It suffices if the sacrifice of the part gives greater chances of recovery or prolongation of the life of the individual. For instance, a patient has a tumor of the temporal lobe of the brain. If one merely removes certain kinds of tumors, leaving the surrounding region intact, the patient has small chances of recovery. If a whole cerebral hemisphere is removed with its perfectly normal frontal and occipital region, the patient has a much better chance of recovery. It would be bad moral theology to tell the surgeon that he had to restrict his operation to removal of what might reasonably be supposed to include the diseased tissue.

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[1] For the formula for the standard error of the difference between two percentages see: Charles C. Peters and Walter R. Van Voorhis—*Statistical Procedures and their Mathematical Bases,* New York, 1940, p. 183.

Nor can one say that in order to justify mutilation one must be practically certain that the mutilating operation is going to save one's life. It suffices that it should give a better chance of saving one's life. The mortality of amputation in case of gangrene or infection in the days of St. Thomas, when aseptic procedure was unknown, must certainly have been relatively high and nevertheless it was looked upon as justifiable to run even such risks when it offered a better chance of saving the individual's life.

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[2] St. Thomas Aquinas, *Summa Theologica* 2. 2. Q. LXV, i corp.

[3] Lehmkuhl, *Theol. Mor.* I, Par. 734, p. 405, 11th Edition, Freiburg, 1910.

In the present case the surgeon not only irradiates the carcinomatous prostatic region but also the testicles which are not carcinomatous. Munger says that irradiation of the testicles in carcinoma of the prostate was suggested by the fact that irradiation in a carcinoma of the breast definitely retards metastases. It was thought that "a suppression of testicular hormonal activities by irradiation might in some way influence prostatic carcinoma."[4] The theoretical basis for the operation was slender enough. But the problem here is not the theory of the operation but whether or not it is morally lawful.

When we consider the great danger of death when carcinomatous tissue is found anywhere in the body we must grant that an individual is justified in risking any surgery that offers him a greater chance of recovery. Though the statistical evidence of the advantages of this operation are as yet weak, on account of the small number of operations reported, the evidence is sufficient to make one pause before condemning it as morally unjustifiable.

In this regard one should consider the fact that prostatectomy particularly as now performed, is in general a sterilizing operation. To object to another operation which enhances the chances of survival, because it is a sterilizing operation, is therefore unjustifiable.[5]

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[4] l. c., p. 1008.

[5] The opinion of those who have investigated this problem is that prostatectomy in general, but not always, leaves the *potentia coeundi* intact but very often destroys the *potentia generandi.* See hereon:

T. Leguen and E. Papin, *Ann. des mal. gen. ur.*, 1911, *29*, ii, 1153-1184; 1249-1269; 1356-1371.

Lissman. *Med. Klin.*, Berl., 1928, 24: 437.

Uteau and H. Grepinet, *J. urol. med.* Paris. 1935, 40, 5-22; 124-147.

IS THE CURSE OF CHAM ON THE NEGRO RACE?

The question: "Is the curse of Cham on the Negro race?" has been recently answered in an interesting and instructive article which appeared in the *Revue de L'Universite D'Ottawa.*[1] The substance of it has been reproduced, for the benefit of American readers, in the *Interracial Review.*[2] In tracing the history of the curse of Cham, both the Canadian author and the American digester wrongly accuse Fathers Fillion, Vigouroux, and De Hummelauer of teaching that the curse of Cham is upon the Negro race. The legend that it is implies three somewhat simpler assumptions, namely: that the Negroes are descendants of Cham; that they have been cursed by Noe; that they are still cursed. It will therefore be helpful to answer these three questions in order:

1. Are the Negroes descendants of Cham?
2. Have they been cursed by the father of Cham?
3. Is that curse still on them?

It is theologically certain that all men now living are children of Adam. We are Adamites, all of us without exception; but it is far from certain that all men now living are descendants of Noe.

The best argument in favor of the descent of all men from Noe is the natural and obvious meaning of texts like this: "These three (Sem, Cham, and Japhet) are the sons of Noe, and from these was all mankind spread over the whole earth" (Genesis 9:19). Another favorable argument is that of tradition: the Fathers and the theologians commonly held that Sem, Cham, and Japhet are the progenitors of universal mankind. But many recent writers on the subject, Catholic as well as Protestant, hold that the Flood did not extend over the entire globe but over the earth or land that was within the ken of the sacred writer. Some even hold that as regards men the Flood was not universal. The difficulties raised against this view of the Flood do not seem insurmountable to Motais, de Hummelauer, Heinisch, Selbst, Kalt, Ceuppens and others;[3] but a somewhat larger number of recent authors maintain the anthropological universality of the Deluge.[4]

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[1] Albert Perbal, O.M.I., "La race Negre et la malediction de Cham", *Revue de l'Universite d'Ottawa,* avril-juin 1940.

[2] Harry McNeill, "Collapse of the Canard of Cham", *Interracial Review,* September 1940.

[3] A few more names are listed by H. Simon, C.SS.R. in his *Praelectiones Biblicae, Vetus Testamentum,* Liber I, pp. 81 and 82.

It would seem that Holy Scripture lends some support to the view that the Deluge was not universal even in regard to the human race. Genesis 5:4 says, " the days of Adam, after he begat Seth, were eight hundred years; and he begat sons and daughters ". This is the only explicit reference to the children of Adam besides the three known by name. There are other texts which leave no doubt that Adam had at least one or more daughters besides the three sons; for Cain took a wife and had sons, and so also did Seth. Nevertheless, after chapter five of Genesis, the sacred writer deals only with Cainites and Sethites, who seem to have stayed together in the same part of the earth. It is therefore possible that the Deluge did not cause the death of all men.

The key to Genesis is elimination.[5] Its " author proceeds by a series of eliminations of all who did not fall within the scheme of God's special providence for the Chosen People." [6] Genesis begins with Adam and Eve, the first parents of the entire human race. After chapter five it deals only with the Cainites and Sethites. After chapter nine, i. e., after the Flood Moses considers only Sethites. After the table of nations, in chapter 10, and after the story of the confusion of tongues, in chapter 11, the Semites alone are in the spotlight. Beginning with chapter 12 all attention is centered on one chosen Semite, Abraham. Of the descendants of Abraham, the Ismaelites are eliminated in chapter twenty-five, the Edomites in chapter thirty-six. Moses now continues the story of Jacob and of his descendants.

It is possible then that when the sacred writer uses the phrases " all mankind " or " whole earth ", as for instance, in 9:19, he uses these words " all " and " whole " about as freely as St. Luke uses " all " and " every " in the Acts of the Apostles.[7] Hence " all mankind " means those who were within his scope, and " the whole earth " means the entire region that he was concerned with. Consequently, it is possible that outside the " whole earth " of Moses there were human beings who survived the Flood, and whose descendants are not descended from Noe. In other words it is not necessary to hold that all men now living are either Semites, or Chamites, or Japhetites, or mixtures of two or of all of them.

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[4] The lineup of the opponents, *loc. cit.*, p. 81; to these add H. Simon and Hetzenauer.

[5] Hugh Pope, *Aids to the Study of the Bible*, Vol. II, pp. 1-2.

[6] *Op. cit.*, p. 2.

[7] See remarks of Cuthbert Lattey in *The Westminster Version of the Sacred Scriptures*, on Acts 2: 5, 44-45; 10: 43.

Now what follows from this regarding the origin of the Negro race? The answer is obvious, namely: The chances are that they are neither Chamites nor Semites nor Japhetites. As far as Holy Scripture is concerned, they need not trace their origin to either Sem or Cham or Japhet. The Negro race may be a part of those children of Adam who during the Deluge lived outside the flooded territory, who therefore may have survived the Flood, and who for that reason need not be descendants of Noe. All we can say is this: On the supposition that all men now living are descended from the three sons of Noe—which must be admitted if the Flood was anthropologically universal—the Negroes are likely to be Chamites; for, in broad terms, while the children of Japhet went in a northward and westward direction and while the Semites stayed in Southwestern Asia or went eastward, the descendants of Cham partly stayed in Southwest Asia, partly moved into Africa. But supposition must not be taken for granted. In the present state of the question—we are treating it only in the light of exegesis—it is almost as safe a guess that the Negroes are not Chamites as the contrary guess that they are.

The belief that Negroes are Chamites has been traced to the twelfth century, but it may be older. Since the twelfth century Christian art has seen representatives of the three Noachic races in the three Magi, who came to Bethlehem to adore our Infant Saviour. One of these, Balthasar according to some authors,[8] Melchior according to others,[9] is a Chamite, the other two represent Sem and Japhet. The Chamite Magus is shown as having a brown or black skin. Albert Durer, who died in 1528, habitually made him blackskinned.[10] At first the artists and the Christian people may have considered the Magi as merely symbolic representatives of the three races descended from Noe, but this symbolic representation may well have given a handle to the vague belief that they were personal representatives of the same, for the assumption which it easily conveyed to people is that the black Wise Man is both a Chamite and a Negro. As soon as the impression became " imbued with an effect of homely truth ", the transition was easy to another gratuitous charge, viz., that the Negro race is cursed. It seems therefore unnecessary to assume that Luther is responsible for this view of the curse of Cham.[11] There is, however, no doubt that Luther unwittingly, and the Lutheran Hannemann, by misinterpreting a statement of Luther have largely contributed to make the belief in the curse of the Negro race a household legend.

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[8] Ign. Schuster, J. Holzhammer, J. Schaefer, in *Handbuch zur biblischen Geschichte,* Edition eight, New Testament, page 121.

[9] H. Simon, Lesetre. see Simon, *Praelectiones Biblicae, N. T.,* Vol. I, p. 171.

[10] Albert Perbal, *opus cit.,* p. 157.

We now proceed to the question: Have the Negroes been cursed by Noe? There have been historians, apologists and exegetes who have answered this question by a positive " yes ".[12] Their answer is based on the assumption that the Negroes are Chamites and that all Chamites have been cursed by the second father of mankind Noe. Their perfect syllogism is this:

The Negroes are Chamites;
The Chamites have been cursed;
Hence, the Negroes have been cursed.

The major of this argument is, as we have seen, far from certain. The minor is, as we shall see, far too general. The conclusion will prove to be entirely unwarranted.

Somewhat startling is the fact that this positive answer to our question received what looks like an official sanction, in a prayer to which Pope Leo XIII attached an indulgence of 300 days. The prayer is this: *Oremus et pro miserrimis Africae populis ut Deus omnipotens tandem aliquando auferat maledictionem Chami a cordibus eorum detque illis benedictionem unice in Jesu Christo consequendam.* After this introduction, it continues thus: *Domine Jesu Christe, Unice Salvator universi generis humani etc.* This difficulty has been solved. Later editions of this prayer—editions since 1916—omit the above reference to the curse of Cham; the indulgence has been retained, but it is now attached only to the second part of the prayer beginning with: *Domine Jesu Christe, unice Salvator universi generis humani.*

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[11] Albert Perbal, *op. cit.*, p. 159; see also Harry McNeill who says: "In 1677 he (Hanneman) published a Latin treatise entitled *Curious Inquiry into the Blackness of the Children of Cham* . . . speaking of Cham the Reformer wrote that Scripture refers to him in the foulest colours (*foedissimis coloribus depictus*). Luther's disciple, Hanneman, appears simply to have mistranslated the passage to mean the 'darkest' or 'blackest' colors, and in turn, to mean Negro".

[12] Their names and statements are given by Albert Perbal, *op. cit.*, pp. 160-169.

It goes without saying that this positive opinion or teaching of historians, of apologists, and exegetes has been cherished and exploited by advocates of slavery and by slave dealers; for it seemed to flatter them that they were executing God's will when thy subjected Negroes to slavery.

To give the right answer to the question: " Have the Negroes been cursed? " we formulate our thesis thus: If the Negroes should be Chamites (which is even exegetically far from certain), it would not mean that they have been cursed by Noe.

The proof is this: according to an old interpretation of the curse of Cham—it is the oldest known interpretation—Cham, the youngest son of Noe was punished for his irreverence not in all his descendants but only in his youngest son Chanaan and in the descendants of Chanaan. If you study the wording of the curse of Cham carefully (Genesis 9:25-27), you find that the Vulgate as well as the Septuagint and the Massoretic text read not " cursed be Cham " but " cursed be Chanaan ". Likewise not Cham but Chanaan is the subject of the sentence: " The servant of servants shall he be unto his brethren ". Again, after the blessing of Sem, and once more after the blessing of Japhet, we read: " Be Chanaan his servant ".[13]

Both ancient rabbis and recent theologians have an explanation of this fact. The rabbinic tradition, often quoted in our Bibles as a footnote to Genesis 9:25, for example, in various editions of the Douay Version, maintains that Cham's son Chanaan " was the first that saw his grandfather's nakedness, and told his father Cham of it; and joined with him in laughing at it; which drew upon him, rather than upon the rest of the children of Cham, this prophetical curse ".

Some theologians say: Cham was the youngest son of Noe. Because he sinned against the reverence due to his father, he was punished in his youngest son.[14] F. De Hummelauer attributes it to the mercy of God that not all the sons of Cham were cursed.[15]

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[13] According to recent and respectable authorities, such as H. Simon and B. Heinisch, the original words of Noe were different. (H. Simon, *op. cit.*, *Vet. Test.*, Vol. I, p. 89; P. Heinisch, *Das Buch Genesis*, p. 186). The original text according to them was: " Cham be cursed ", and so in the other parts of the curse " Cham " should be read instead of " Chanaan ". They think of the curse as applying to the Chanaanites subjected by Josue. This interpretation made its way into the very text at so early a time that even the oldest texts have " Chanaan " substituted for " Cham ". This interpretation is plausible but not certain.

Now even if we should assume that the Negroes are Chamites, they are certainly not descendants of Chanaan, but rather of Chus, the firstborn son of Cham, or of the third son, Phuth; for according to reliable interpretations of the table of nations of Genesis, chapter 10, the descendants of Chus and of Phuth settled partly in Arabia, partly in North Africa. Holy Scripture does not trace them beyond northern Ethiopia.

Hence it is safe to say that, even if the Negroes should be Chamites, it would not mean that they have been cursed by Noe, since the curse of Noe fell on the Chanaanites; and the Negroes are certainly not descendants of Chanaan.

Designedly I have used the past tense in the question: Have the Negroes been cursed by Noe? For the benefit of those who cling to the popular fable which explains the slavery of the Negroes by the curse of God rather than by the malice of men, I raise this third question: Are the Negroes still under that curse if they ever have been?

The answer is this: Even if they had been cursed by Noe, it would not mean that the curse is still on them. This answer rests on Scriptural arguments. In the twelfth chapter of Genesis, i. e., only three chapters after that containing the curse of Noe, we read the following words of God to Abraham: " In thee all the kindred of the nations shall be blessed ". Again in Genesis 22:18 God said to Abraham: " In thy seed shall all the nations of the earth be blessed ". St. Paul, in the third chapter of Galatians, explains that the words " in thy seed " mean " in Christ ". These are St. Paul's words: The promises were made to Abraham and to his offspring. He does not say, "And to his offspring," as of many; but as of one, "And to thy offspring," who is Christ (Gal. 3:16).

Hence even if the Negro race had been under a curse for a long time, it would have been taken away from them by the subsequent blessing contained in the redeeming death of Christ. This would not necessarily mean that the curse had been lifted 1900 years ago; but it would mean, at the very least, that the curse is removed when at baptism the blessing of Christ is received.

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[14] H. Simon, *op. cit.*, p. 89; P. Heinisch, *op. cit.*, p. 186.

[15] *Commentarius in Genesim*, p. 279.

That a curse is removed by a subsequent blessing or by Redemption, which is the greatest blessing, is intimated by two parallel cases.

According to the words of St. Paul, even the chosen people of Israel have been under a curse. " For as many as are of the works of the law, are under a curse " (Gal. 3:10). A little further on St. Paul adds: " Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written: Cursed is every one that hangeth on a tree. That the blessing of Abraham might come to the Gentiles through Christ Jesus (Gal. 3:13-14).

If the curse on the people of Israel has been taken away by Christ, is it possible that the curse on the children Cham should have remained?

Another parallel case. The dying patriarch Jacob blessed most of his sons, but he cursed three of them. One of the cursed sons was Levi, who was cursed because he had committed murder (Genesis 49:6-7 & 34:25-26). Nevertheless Moses was a descendant of Levi, and the tribe of Levi was chosen for the priesthood. Besides, Moses before dying blessed all the tribes (Deut. 33:8). Now if the curse was taken from the tribe of Levi by a subsequent blessing, why do so many Christians insist that the curse of Noe is still on the children of Cham, even though they have been made sharers of the blessings of Christ?

In view of these arguments, the thesis stands: Even if the Negro race had been cursed by Noe, it would not mean that they are still under the curse. It would at most mean that they had been cursed until they received the grace and blessing of Christ. Even the most inveterate anti-Negro Catholic—a contradiction in terms: the anti-Negro Catholic cannot be a genuine Catholic—must admit that at least every baptized Negro is free from the curse of Noe. And with regard to the unbaptized Negroes, as regarding all other heathens, we have Christ's unmistakable command: " Going therefore teach ye all nations, baptizing them " (Mt. 28:19). Christ's will is clear; hence instead of explaining their slavery and other humiliations by a prophetical curse, which, as we have demonstrated, was not meant for the Negro race, we should respect all Negroes for what their race has suffered innocently.

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THE "VERSUS POPULUM" ALTAR.

Qu. I have read in one of our Catholic papers recently that in a certain church the pastor was installing a new altar near the front of the sanctuary, as close to the congregation as possible. The celebrant will face the people. A small crucifix and candlesticks, with a low missal stand will be used on the altar. Is such an innovation approved by the Holy See? What about the small crucifix? Do not the General Rubrics of the Missal demand an altar card? Has not this present Liturgical Movement a somewhat dangerous tendency and do you not think it would be better in our troubled times if our liturgical reformers would preach the Ten Commandments and let well enough alone?

Resp. From the standpoint of history, the altar with the priest facing the people has the sanction of the church. Unfortunately, it would take too much space to give an adequate pen picture of the history of the altar in the Catholic Church and its various locations and positions since the time of the apostles. For a good summary of the question, we would refer our readers to an excellent article on the "Altar" in Smith-Cheetham's *Dictionary of Christian Antiquities* and especially paragraph VIII, which treats of the very point under discussion; also, the chapter on "Altars" in Dr. Rock's *Hierurgia,* vol. II; and in the same author's *Church of Our Fathers,* vols. I and IV, which work treats of the history of altars and churches in England from the dawn of Christianity.

In passing, one might mention that with the possible exception of the tombs in the catacombs when they were used as altars, it seems the conclusion of liturgists that for several centuries at least, Mass was commonly offered with the celebrant facing the congregation, whether he used a wooden table or a stone altar. As a matter of record, several of these altars still stand and are in use. Dr. Rock tells us that the Pope, when he celebrates Mass in St. Peter's at the high altar, says Mass in this fashion. We do think, however, that it would be confusing to our people to begin moving altars around in our sanctuaries to imitate this form of worship, once so common. In a seminary chapel, or its equivalent, where the congregation is stable and understanding in matters liturgical, the change would and could be appreciated.

In any event, we must recall that for many hundreds of years, the normal place for the celebrant was and is to stand at the front of the altar with his back toward the people. The present laws of the church now in force predicate this arrangement. The official ceremonial of the Roman Rite is built around this location of the celebrant. The writers of the rubrics of the Roman Missal, the Pontifical, the Ceremonial of Bishops, and even the Ritual envisioned the priest in such a position. When the altar with the celebrant on the far side was in use, we must remember that there was nothing on the altar during the sacrifice except the Oblata. There was no cross, and the candles were placed around the altar instead of upon it. Flower vases, cards, and reliquaries had not yet put in their appearance. Even the tabernacle had not yet been designed. Today the rubrics call for a cross with the image of Christ, of ample proportions so that it can be easily seen by priest and people, of candlesticks, at least one altar card, and a missal on a stand (or cushion). With these articles in their proper place, it is apparent that the congregation would obtain a better view of the ceremonies if the priest (and deacon and subdeacon at high mass) remained where we find him today. While it is true that there are some associated with the liturgical movement who advocate the use of the altar *versus populum*, yet we must remember, as undoubtedly they do themselves, that this form of liturgical worship is accidental to the movement as a whole. The main purpose of our liturgical "reformers" is to make both clergy and laity more conscious of the importance and beauty of the public worship of the Catholic Church. To preach the Ten Commandments is laudable and necessary, but to worship God with reverence and intelligence is equally necessary. To observe the law of God makes the soul worthy of adoring Him. The duty of the priest does not consist in calling on his flock to desert sinful ways only, but to lead them in prayer and sacrifice.

SOME CEREMONIES FOR MONSIGNORS.

Qu. (1) Should a Right Reverend Monsignor genuflect when he kisses his bishop's ring? (2) Before preaching, should a Right Reverend Monsignor go to the throne to receive the bishop's blessing and, if he should go, does he kneel to receive this blessing? (3) In a procession going to and returning from altar, should a Rt. Reverend Monsignor walk after the celebrant who is not a Monsignor? (4) Do the same rules extend to Very Reverend Monsignori?

Resp. (1) "Neither prelates, canons, nor Papal chamberlains, genuflect, but only bow to a bishop, even when he gives his blessing." Fortesque, *Ceremonies of the Roman Rite Described*, p. 40. Under the term 'prelate' are included Domestic Prelates, or the Right Reverend Monsignori found in the dioceses of the United States. Papal Chamberlains, or Very Reverend Monsignori are not prelates.

(2) The preacher at Pontifical Mass should usually act as Assistant Priest (*Caer. Ep.* Lib. 1, cap. xxii, #1) and if he is a canon he bows to the bishop when he asks the blessing at the throne before the sermon. (Fortesque, p. 187) (Stehle, *Manual of Episcopal Ceremonies*, pp. 76, 77). He is dressed in the clothes of his rank or dignity (Victor of Appeltern, *Sacrae Liturgiae Promptuarium*, Vol. 1, p. 473.) These approved authors who treat of the ceremonies of Pontifical Mass do not even contemplate the presence of Right Reverend Monsignori who are ever present in the sanctuaries of our American cathedrals and churches, but speak of the duties of the Canons who simply do not exist in our scheme of canonical and liturgical life. While there is a difference in the offices and privileges of prelates and canons, yet in this particular ceremony, it seems safe to direct the domestic prelate in the steps of the canon and have him bow to the bishop and ask his blessing before the sermon.

(3) Writers on ceremonial do not mention or even contemplate a prelate walking after the celebrant of High Mass or Vespers in the procession to the altar. Even in the case of High Mass or Vespers said in the presence of the Ordinary, the celebrant and his ministers move from the sacristy to the sanctuary while the bishop enters the church by the main door.

(4) Yes.

Book Reviews

I, TOO, HAVE LIVED IN ARCADIA. By Mrs. Belloc Lowndes. Dodd, Mead & Co., New York. 1942. Pp. 318. $3.00.

The author here presents a smooth-flowing, entertaining book in a department of literature which usually lacks these qualities. Mrs. Belloc Lowndes uses her mother's courtship, marriage and widowhood not only as the background of the description of her own childhood, but also as a means of introducing many more-or-less-known persons who are made to live for the reader as vividly as they lived for the author.

She adapts to her genius of presentation the practice of inserting sometimes long quotations from letters, but never does this device create any halt or hesitancy in the flowing swing of her work. The most interesting part of the book, which never even approaches dullness, centers about the seige of Paris in 1870. Many of her descriptions of the conduct of the populace could be repeated with little alteration today.

Although a Catholic, Mrs. Lowndes' rearing was extremely liberal and is probably responsible for occasional statements which may startle the Catholic reader. For instance, she mentions a High Church parson whose church was a replica of a Catholic chapel, "with one great difference." The Catholic reader, naturally expecting a mention of the absence of the Holy Eucharist, is somewhat taken aback when the author complacently continues: "There would never be in the parson's church any object which would offend the most cultivated artistic tastes." But give the book a good rating for sparkle, readableness and entertainment value.

IS MODERN CULTURE DOOMED? By Andrew J. Krzesinski, S.T.D., Ph.D. The Devin-Adair Co., New York City. 1942. Pp. xviii + 158.

Dr. Krzesinski's article on the Far East missions in last month's REVIEW gives evidence of the thought, discrimination and powers of analysis which he brings to his writings. The present volume is one that the thoughtful reader will find invaluable. The times are such that it is very easy to be pessimistic, and while he admits and studies the precarious state of modern culture, the author holds out real hope.

The innate instinct of self-defense is at work in the social life of every nation. While the "present crisis of Western culture is grave beyond any other recorded in history, both in its extent and in the devastating character of its effects, it is not universal because it does not affect the spiritual aspect of Christian culture." Materialistic culture still finds itself in unusually favorable circumstances, but is already in the throes of dissolution. Christian culture, on the other hand, is vital and inexhaustibly dynamic and quite able to save our civilization. The destruction of materialistic culture will be no real loss, and the author sums up, "... although modern Western materialistic culture is in a tragic state, it does not follow that it will drag down with itself to destruction the whole of Western culture. For, in the first place, Christian culture is inviolable in its ideology and magnificently vital in its inexhaustible dynamism. In the second place, far from obstructing the victory of Christian culture, materialistic culture itself is paving the way for it."

This is a heartening book not difficult to read. Study Club libraries will do well to include it on their next listing. Members will find in its pages many suggestions for discussions.

DEATH AND BURIAL IN CHRISTIAN ANTIQUITY. By Alfred C. Rush, C.SS.R. The Catholic University of America Press, Washington, D. C. 1941. Pp. xxviii + 290.

This is a book of exceptional importance. Doctor Rush has searched out in patristic literature and in the fields of epigraphy and archeology the passages and inscriptions pertinent to the Christian concept of death. He has explained and analyzed the various analogies in common use among the primitive followers of Christ, and the result is a scholarly work of which American Catholics may well be proud. His treatment of the rites which center about the death and burial of the early Christian is masterful and realistic. Doctor Rush has produced a book which scholars and preachers within the Catholic Church and outside of it must use in their treatment of his matter if their conclusions are to be taken seriously.

The book is the first of a new series, *The Catholic University of America Studies in Christian Antiquity*, and was produced under the direction of Father John Quasten. His fame in the field of early Christian history and of archeology is guarantee that the series will be of inestimable service to the cause of American Catholic scholarship. The series gives every promise of continuing as a notable contribution to the effective scientific work being accomplished in the Catholic University Faculty of Sacred Theology.

DIE ZWECKFRAGE DER EHE IN NEUER BELEUCHTUNG. By Bernhardin Krempel, C.P. Benziger & Co., Zurich, Switzerland. 1941. Pp. 302. Price, Fr. 12.80.

The teaching of the Church on the purpose of marriage, as based on *Casti Connubii* and the writings of St. Thomas Aquinas, is the theme of this excellent volume. The author mentions that the solutions to the problem so far proposed have not been entirely satisfactory, which is true enough, and he lists the difficulties. A brief history of the problem with a discussion of the Justinian and Scotistic definitions is followed by a presentation of St. Thomas' teaching, special emphasis being given to the meanings of such words as *principalis* and *secundarius.* Dr. Krempel believes that *finis principalis* refers to man as animal; *secundarius* to man as rational. He acknowledges that St. Thomas' teachings have not been fully developed, and calls for further study and research.

The author contends that the marriage consent goes beyond the giving of the *ius in corpus*, and extends to the whole life and activities of each party towards the other. The *terminus* of the marital relation is the activity of each party, considered sexually different, towards the other. Each party is considered from the viewpoint of physiology and psychology, and the real differences between the sexes are noted. Sex, he contends, puts its impress on the whole being, and consequently has a value for the individual apart from the power of procreation and mutual help in marriage. The difference between male and female lies in the difference of *relationes.* A sex is perfected by the other sex and the bridge is made by love, which in St. Thomas' words is a *relatio potentiae ad actum.* The solution of the purpose of marriage, then, is the *ad aliquid unum communiter agendum*, and marriage is dynamic not static.

The male and female parties to a marriage unite to represent complete human nature, including the accident of sex. This unity of nature is manifested by the sexual act, and propagation is not necessary for this presentation. Should a child be born, it would be a lasting expression of the union. The author then emphasizes that children hold marriages together, and have a definite value for the marriage. There are chapters on marriage as developing personality, and on virginity. A well chosen bibliography and a fair index are added.

Dr. Kempel has made a real contribution to the theology of marriage. His book is not for the general reader as his constant use of scholastic terminology makes it necessary for the reader to have a solid background of philosophy. The book is necessary reading for those studying the question of marriage.

FOR HILAIRE BELLOC. Essays in Honor of His 71st Birthday. Edited by Douglas Woodruff. Sheed & Ward, New York City. 1942. Pp. vi + 218.

This is a delightful book of essays. They have been written for but not about Mr. Belloc, with one exception—Douglas Jerrold who wrote on " Hilaire Belloc and the Counter-Revolution ". As Mr. Woodruff points out in his Foreword, the essays are the work of men of a younger literary generation who however they would differ and discriminate from each other about where they would place or what has been most valuable, stimulating or enjoyable in Mr. Belloc's works, are under a debt of intellectual gratitude to him.

As is appropriate, the essays are historical. Father R. A. Knox tells the story of Canon Townsend of Durham, " The Man Who Tried to Convert the Pope " in 1850; Mr. Woodruff writes " On Newman, Chesterton and Exorbitance "; Arnold Lunn on "Alpine Mysticism and ' Cold Philosophy ' ". C. A. J. Armstrong's topic is " The Piety of Cicely, Duchess of York: A Study in Late Medieval Culture ". Christopher Hollis studies " The Meaning of Anthony Trollope " and is followed by Father Gervase Mathew's liberally footnoted "Byzantium to Oxford ". " The Library at Naworth " by David Mathew, "André Chénier " by J. B. Morton, " The Pre-Conquest Saints of Canterbury " by W. A. Pantin, and " The Myth of Arthur " by David Jones are the other contributions.

The book is as diversified as anyone could wish, and is ideal for occasional reading. The eleven contributors have provided excellent examples of their literary wares, and one need not necessarily be a Belloc fan to enjoy the volume.

Book Notes

Rig for Church by Father William A. Maguire, Pacific Fleet Chaplain, is an absorbing story of a chaplain's quarter-century in the Navy. Father Maguire's service began in the first World War and he was at Pearl Harbor on 7 December last. The concluding chapter is a short account of his experiences on that day.

This book of memories gives a representative notion of how a Navy chaplain works. True, it is not thoroughly typical—Father Maguire visited places and persons and had experiences that few chaplains will be able to duplicate—but his reminiscences give sharp and clear pictures of the duties and opportunities of the Navy chaplain.

Captain Barry Wilson, in a Foreword, declares that Father Maguire's " service reputation classes him as one of the outstanding service chaplains of his time while he has enjoyed the admiration and respect of all ranks and files." Priests will particularly enjoy *Rig for Church.* (The Macmillan Company, New York City. 1942. Pp. 14 + 251.)

Priests will find Bishop Noll's *Our National Enemy No. 1—Education Without Religion* a most helpful, almost invaluable, reference book. The matter selected by His Excellency covers the question of Godless education quite thoroughly, and the reader will be surprised to find such a rich variety of prominent names, with quotations giving ample support to the Catholic position.

His Excellency declares in the Introduction that there is an almost worldwide demand for the restoration of religious instruction to the public school curriculum. He submits proof of the allegations by offering the actual words of educators, writers, social workers, churchmen and judges, arranged under thirteen chapter headings. The Contents: The Voice of the World; School System Criticized for Neglecting Religion; Religious Instruction Can No Longer Be Restricted to Home and Church; Our Forefathers Did Not Envision the Consequences; Can the Public School Policy be Changed?; Weakness of System Apart from Lack of Religion; "Released" and "Dismissed" Time for Public School Children; Teachers of Nation Receiving Anti-Religious Training; Communism in Schools and Colleges; Scholars Attack Policy of Teachers' Colleges; Academic Freedom; The Catholic School System is Older than the Public; State Support for Public Religious Schools.

This is a book that should be in every rectory, and it might be well to have a paper-bound copy to lend to "broadminded" parents. (Our Sunday Visitor Press, Huntington, Ind. Pp. 312.)

Fast by the Road by John Moody is the story of the author's first decade as a Catholic. It is every bit as interesting and well written as *The Long Road Home*. In addition to the lively narrative of the experience of an intelligent and cultured convert, the priest reader will find many a helpful hint for his work with non-Catholics.

Woven in with personal experiences and anecdotes, there is a great deal of explanation of Catholic doctrine and practice. Mr. Moody is theologically correct, and at the same time he writes so entertainingly that we believe it one of the best of recent books to place in the hands of a prospective convert. The happiness, good humor, and the fine human touch of Mr. Moody's narrative will be of real help to anyone who is thinking of entering the Church. (The Macmillan Company, New York City. Pp. xv + 308.)

From Cabin-Boy to Archbishop is the autobiography of Bishop Ullathorne, to which has been added an Introduction by Shane Leslie. The autobiography is from the original draft and not the emasculated edition published from the Dominican Convent at Stone.

The Bishop was a rough and ready individual, and his autobiography is as blunt and straightforward as he was himself. Although he is not as well known, even in England, as his contemporaries, Wiseman, Manning and Newman, his character and achievement put him on a par, at least, with them. His clashes with the great Wiseman made him respected by that churchman, and his protection of Newman should endear him to all.

Possibly the American reader will most enjoy the chapters telling of his adventures in Australia. As a young monk he went as Vicar General, where he soon became known as the Very Reverend Agitator-General. He tells of the early days of Australia, the penal settlements, the colonial aristocracy, the immigrants. Realistic glimpses are given of the chain-gangs, the floggings and the executions on Norfolk Island. Here he found a nucleus of a Church in the Irish convicts, many of whom had been transported for political reasons alone.

Although the style is old-fashioned and the long paragraphs make the pages look rather formidable, we believe the priest reader will find the autobiography entertaining and instructive, and when he puts it down will be inclined to say aloud, "There was a real man." His last words, as he died with his eyes wide open were, "The devil is a jackass!" (Benziger Brothers, New York City. 1941. Pp. xxvi + 310.)

The Report of the Proceedings and Addresses of the Second Annual Meeting of *The Catholic Committee of the South* is obtainable from Executive Headquarters, 925 Fourqurean Lane, Richmond, Virginia. The volume contains forty sermons, addresses and reports, many of them excellently conceived and well thought out. Rural life, the Negro problem and the youth problem received special attention at the Meeting. Priests interested in sociology will want a copy of the *Report* for their library.

The National Conference of Catholic Charities and the National Council of Catholic Women jointly present a handbook in the field of charity for volunteer women's organizations that pastors will find extremely helpful in their parochial work. The pamphlet is the result of a survey which disclosed that much of the admirable volunteer charity work was not well organized and was not coordinated. Its purpose is to eliminate duplication and to stimulate further endeavor.

A Call to Service is divided into five parts. Part I, the main part of the book, lists the opportunities for volunteer organizations within the parish, within the diocese, and within the community. The pastor will be surprised at the number of ways in which the organizations of his parish can help him in his task of caring for souls. Spiritual development, the pamphlet points out, may be retarded by social, physical or economic need. Assistance along these lines can readily be given by lay women, and should be given under the obligation of charity. Part II gives the guiding principles of Catholic Volunteer work. Part III takes up coordinating this work, and Part IV gives simple directions for making reports. After reading this pamphlet no volunteer will be inclined to feel that the pastor is not important in the parish. As a matter of fact she is likely to get an increased knowledge of and respect for his work. This pamphlet is required reading for every pastor. (N. C. C. C., 1317 F St., N. W., Washington, D. C. Pp. 37.)

The complete solution of the problem of evil will never be known in this life, but because it is a riddle that plagues men probably more than any other, every system of philosophy has tried to provide an acceptable answer. Dom Bruno Webb in his *Why Does God Permit Evil?* presents the Catholic teaching in a clear, practical and attractive manner.

The author is not concerned so much with the nature and origin of evil as with its function. As the Archbishop of Liverpool points out in a Foreword, he " interprets evil in the light of the two great doctrines of the solidarity of the human race and of the mystical body of Christ ". An unusual feature of the book is that Dom Webb devotes nearly ten pages to the sufferings of animals. (P. J. Kenedy & Sons, New York City. Pp. 128.)

A well written pamphlet life of St. Vincent de Paul is *The Greatest of These* by Marie J. F. Marmontel. The publishers have provided an excellent type face and format, and the numerous illustrations by Adé de Bethune make it an exceptionally pleasing booklet. (Catechetical Guild, Saint Paul, Minn. Pp. 87.)

Watch and Pray by Reverend J. E. Moffatt, S.J. is a collection of readings and meditations for religious for the monthly day of recollection. The subject of the twelve chapters is death for, as the author declares, " The light of the death candle expels from our souls the murkiness of self-deception and of vain complacency, and enables us to see ourselves as we are in grim reality, as we are in the sight of the God of infinite truth." (The Bruce Publishing Company, Milwaukee. Pp. viii + 112.)

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LIGHT BEFORE DUSK. A Russian Catholic in France 1923-1941. By Helen Iswolsky. Longmans, Green and Co., New York and Toronto. 1942. Pp. X + 253. Price, $2.50.

ESSAYS ON CATHOLIC EDUCATION IN THE UNITED STATES. Edited by Roy J. Deferrari, Ph.D., LL.D. The Catholic University of America Press, Washington, D. C. 1942. Pp. XI + 556. Price, $4.50.

A SCIENTIFIC HEBREW GRAMMAR FOR BEGINNERS. By Simon Yungfleisch, C.P. M. C. Gies, Drexel Building, Philadelphia. 1941. Pp. XIII + 141. Price, $2.75.

MARCH INTO TOMORROW. By John J. Considine, M.M. The Field Afar Press, Maryknoll, N. Y. 1942. Pp. 87. Price, $2.00.

THE HERESY OF NATIONAL SOCIALISM. By Irene Marinoff. Foreword by The Most Reverend Richard Downey, D.D., Archbishop of Liverpool. P. J. Kenedy & Sons, New York, N. Y. Pp. 158. Price, $1.25.

WHY DOES GOD PERMIT EVIL? By Dom Bruno Webb, O.S.B. Foreword by The Most Reverend Richard Downey, D.D., Archbishop of Liverpool. P. J. Kenedy & Sons, New York, N. Y. Pp. 128. Price, $1.25.

MAN'S SUFFERING AND GOD'S LOVE. By The Very Reverend Monsignor J. Messner. Translated by Sheila Wheatley. Foreword by The Most Reverend Richard Downey, Archbishop of Liverpool. P. J. Kenedy & Sons, New York, N. Y. Pp. 126. Price, $1.25.

REPORT OF THE PROCEEDINGS AND ADDRESSES OF THE SECOND ANNUAL MEETING OF THE CATHOLIC COMMITTEE OF THE SOUTH. Birmingham, Alabama, April 20, 21 and 22, 1941. Pp. 226. Executive Headquarters, 925 Fourqurean Lane, Richmond, Va. 1942.

MORE FRIENDS OF HAPPINESS. By the Rev. Albert H. Dolan, O. Carm. The Carmelite Press, Englewood, N. J. and Chicago, Ill. 1942. Pp. 32. Price, $0.10.

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PRAYER FOR ALL MEN. By Pierre Charles, S.J. Translated by Rev. F. J. Sumner. Foreword by His Grace The Archbishop of Birmingham. P. J. Kenedy & Sons, New York, N. Y. Pp. 143. Price, $1.75.

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A CALL TO SERVICE. A Handbook in the Field of Charity for Volunteer Women's Organizations. National Conference of Catholic Charities, Washington, D. C. 1942. Pp. 36. Price, 15c.

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WHY DRINK? Temperance the Safer Way. By Rev. John A. O'Brien. The Paulist Press, New York City. Pp. 31. Price, 5c.

PAUL THE APOSTLE. By Rev. Walter Sullivan, C.S.P. The Paulist Press, New York City. Pp. 48. Price, 5c.

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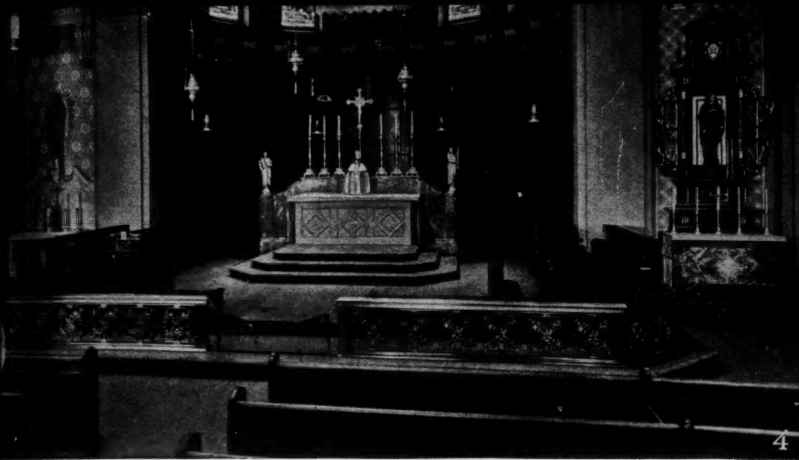

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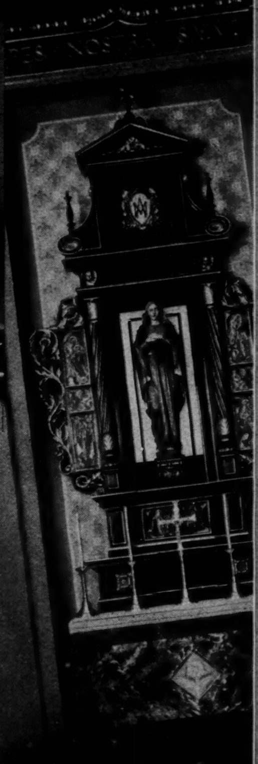

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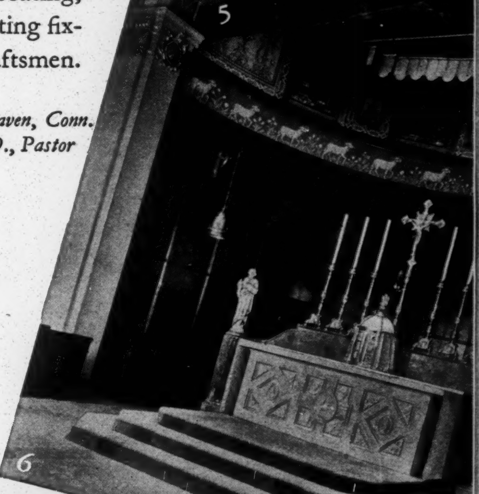

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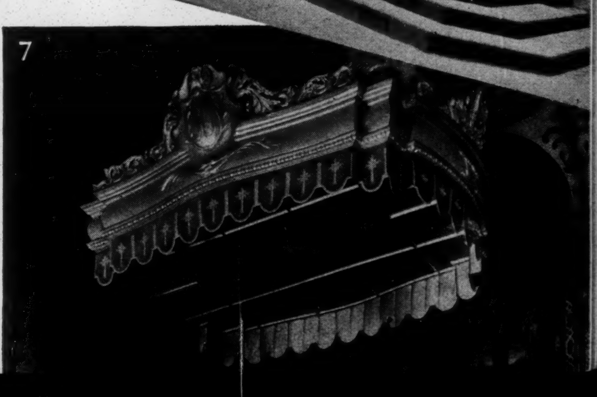

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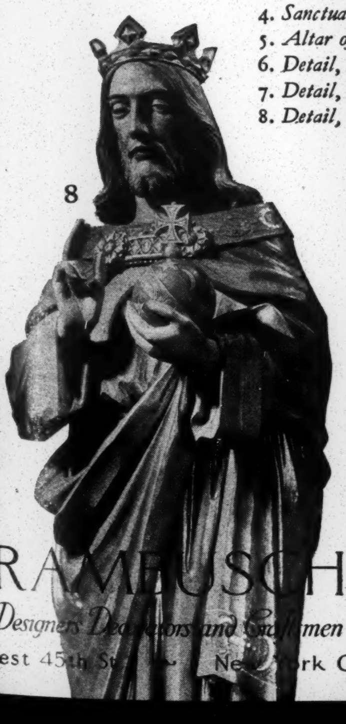

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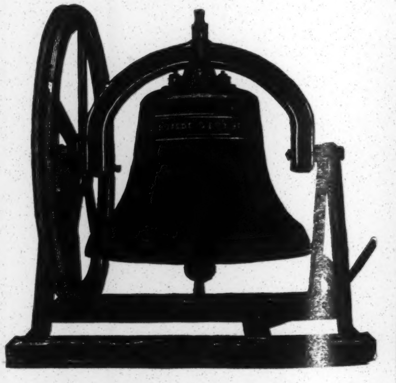

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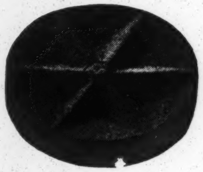

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